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Ernst Kapp
Buchbinderei & Papieren
Tübingen

BASEL

THE
SIXTY-FIRST REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1900

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1901

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1. W.
 2. S.
 3. G.
 4. J.
 5. W.
 6. J.
 7. G.
 8. J. J.
 9. W.
 10. J. J.
 11. L.
 12. J. J.
 13. H.
 14. C.
 15. Ch.
 16. J.
 17. F.
 18. K.
 19. F.
 20. M.
 21. B.
 22. K.
 23. D.
 24. G.
 25. J.
 26. F.
 27. J.
 28. F.
 29. F.
 30. F.
 31. F.

European Missionaries

of the Basel German Evangelical Mission.

Corrected up to the 1st May 1901.

[The letter (m) after the names signifies "married", and the letter (w) "widower".

The names of unordained missionaries are marked with an asterisk.]

Name	Native Country	Date of Active Service	Station
1. W. Stokes (m)	India	1860	Kaity (Coonoor)
2. S. Walter (m)	Switzerland	1865	Vaniyankulam ¹⁾
3. G. Ritter (m)	Germany	1869	Mulki (S. Canara)
4. J. A. Brasche (m)	do.	1869	Udipi do.
5. W. Sikemeier (m)	Holland	1870	Mercara (Coorg)
6. J. Hermelink (m)	Germany	1872	Mangalore
7. G. Grossmann (m)	Switzerland	1874	Kotagiri (Nilgiri)
8. J. Baumann (m)*	do.	1874	Mangalore
9. W. Lütze (m)	Germany	1875	Kaity (Nilgiri)
10. J. B. Veil (m)*	do.	1875	Mercara (Coorg)
11. L. J. Frohnmeier (m)	do.	1876	Tellicherry (Nettur)
12. J. G. Kühnle (m)	do.	1878	Palghat
13. H. Altenmüller (m)*	do.	1878	Mangalore
14. C. D. Warth (m)	do.	1878	Bettigeri
15. Chr. Keppler (m)	do.	1879	Udipi
16. J. J. Jaus (m)	do.	1879	Calicut
17. F. Stierlin (m)*	do.	1880	Mangalore
18. K. Ernst (m)	do.	1881	Dharwar
19. F. Eisfelder (m)	do.	1882	Summadi-Guledgudd
20. M. Schaible (m)	do.	1883	Mangalore
21. B. Lüthi (m)	Switzerland	1884	do.
22. K. Hole (m)	Germany	1884	Cannanore
23. D. Berli (m)	Switzerland	1885	Hubli
24. G. Peter (m)	do.	1885	Cannanore
25. J. Götz (m)	Germany	1886	Basrur
26. F. Huber (m)*	Switzerland	1886	Mangalore
27. J. Sieber (m)*	do.	1887	do.
28. W. Bader (m)	Germany	1888	Tellicherry
29. H. Risch (m)	do.	1888	Honavar (N. Canara)
30. R. Bosshardt (m)	Switzerland	1888	Codacal
31. Ph. Stier (m)	Germany	1891	Kaity

¹⁾ Stat. Ottapalam.

Name	Native Country	Date of Active Service	Station
32. F. Boas (m)*	Germany	1891	Codacal
33. Th. Uber (m)	do.	1892	Chombala
34. M. Breidenbach (m)	do.	1892	Mangalore
35. J. Bächle (m)	do.	1893	Udipi
36. K. Mayer (m)	do.	1893	Bettigeri
37. A. Metz (m)	do.	1893	Bijapur
38. E. Hiller (m)	Australia	1893	Tellicherry
39. O. Eckelmann (m)*	Germany	1894	Codacal
40. P. Borel (m)	do.	1894	Kasaragod
41. Chr. Fritz (m)	do.	1894	Anandapur (Coorg)
42. P. Sengle (m)	do.	1894	Tellicherry
43. Chr. Gebhardt (m)*	do.	1894	Palghat
44. Tr. Reusch (m)	do.	1895	Dharwar
45. Joh. Knobloch *	do.	1895	Calicut
46. W. Stokes, M. B., C. M. ED. *	India	1895	do.
47. R. Schilling (m)	Switzerland	1895	Chombala
48. G. Fischer (m)	Germany	1896	Karkal (S. Canara)
49. A. Schosser (m)	do.	1896	Puttur (S. Canara)
50. J. Müller (m)	do.	1896	Udipi
51. H. Wolpert	do.	1896	Anandapur (Coorg)
52. E. Lüthy	Switzerland	1896	Guledgudd
53. H. Kühner (m)*	Germany	1896	Calicut
54. H. Eidenbenz (m)*	Switzerland	1896	Cannanore
55. W. Rath (m)	Germany	1896	Hubli
56. G. Renschler	do.	1897	Palghat
57. Chr. Dürr	do.	1897	Mulki
58. K. Buesch *	do.	1897	Calicut
59. W. Spaich	do.	1898	Mangalore
60. H. Stokes *	India	1898	do.
61. M. Stuckert (m)*	Switzerland	1898	do.
62. Fr. Braun	Germany	1898	Dharwar
63. Fr. Singer	do.	1898	Calicut
64. A. Scheuer	do.	1899	Vaniyankulam
65. A. Beierbach *	do.	1899	Mangalore
66. J. Pfeiderer	do.	1899	do.
67. L. Fraas *	do.	1899	Calicut
68. H. Haffner *	do.	1899	Cannanore
69. J. Maue	do.	1899	Codacal
70. H. Hofmann *	do.	1900	Calicut

Name	Native Country	Date of Active Service	Station
71. P. Simpfendörfer *	Germany	1900	Mangalore
72. W. Metzler	do.	1900	Basrur
73. E. Vogt	do.	1900	Bettigeri
74. A. Spring	do.	1900	Guledgudd

Single Ladies.

75. Miss E. Kaundinya	India	1897	Mangalore
76. Miss H. Krauss	Germany	1898	do.
77. Miss A. Ehrensperger	Switzerland	1900	Calicut
78. Sister K. Fritz	Germany	1900	do.

At Home.

79. W. P. Schönthal (m)*	Germany	1870	late of Cannanore
80. G. Hirner (m)*	do.	1871	do. Mangalore
81. C. G. Eblen (m)	do.	1876	do. Udipi
82. M. Hoch (m)	Switzerland	1876	do. Mangalore
83. I. Weismann (m)	Germany	1878	do. Chombala
84. C. W. Dilger (m)	do.	1880	do. Tellicherry
85. J. Fischer (m)	do.	1881	do. Anandapur
86. K. Schaal (m)	do.	1883	do. Cannanore
87. J. Waidelich (m)	do.	1885	do. Bettigeri
88. O. Bode (m)	do.	1886	do. Dharwar
89. A. Glattfelder (m)*	Switzerland	1886	do. Mangalore
90. Fr. Volz (m)*	Germany	1888	do. Calicut
91. G. Wieland (m)	do.	1889	do. Kaity
92. J. Bucher (m)	do.	1890	do. Mangalore
93. H. Bretschneider (m)*	do.	1890	do. Udipi
94. S. Stamm (m)*	Switzerland	1891	do. Mangalore
95. O. Singer (m)	Germany	1891	do. Honavar
96. Tr. Lutz (m)	Switzerland	1892	do. Guledgudd
97. W. Heckelmann *	Germany	1898	do. Calicut

Tabular View of Stations, Agents and

1st JANUARY

STATIONS	Established in the year	Approximate population within a station's area	Out-Stations *	Agents of the Mission								
				European Mission-aries		Native Agents						
				Brethren	Sisters	Native Pastors	Evangelists and Catechists	Colporteurs	Bible-Women	Chr. School-masters	Chr. School-mistresses	Non-Christian School-masters
<i>I. South-Canara.</i>												
1. Mangalore . . .	1834	368000	6	15	14	4	11	1	4	26	14	18
2. Mulki . . .	1845	120000	6	2	2	2	6	0	0	8	4	4
3. Udipi . . .	1854	126200	8	4	4	3	9	0	2	20	4	5
4. Karkal . . .	1872	17000	1	1	1	0	3	0	0	3	2	2
5. Basrur . . .	1876	160000	3	1	1	0	6	1	0	3	0	5
6. Kasaragod . . .	1886	210300	6	2	1	0	10	1	0	9	4	20
7. Puttur . . .	1900	160000	0	2	1	0	3	0	0	0	0	0
		1334800	30	27	24	9	48	3	6	69	28	54
<i>II. Coorg.</i>												
8. Mercara . . .	1870	85000	3	2	2	0	4	0	0	2	0	0
9. Anandapur . . .	1853	88300	0	2	1	0	3	0	0	2	0	0
		173300	3	4	3	0	7	0	0	4	0	0
<i>III. S.-Maharatta.</i>												
10. Dharwar . . .	1837	33000	1	3	2	0	4	0	0	6	1	9
11. Hubli . . .	1839	530600	1	2	2	1	4	0	0	4	0	2
12. Bettigeri . . .	1841	290000	2	3	2	0	3	0	2	7	1	2
13. Guledgudd . . .	1851	300000	12	3	2	0	7	0	0	8	3	0
14. Bijapur . . .	1885	457160	0	1	1	0	3	0	0	2	0	4
15. Honavar . . .	1845	320000	3	1	1	0	4	1	0	2	0	0
		1930760	19	13	10	1	25	1	2	29	5	17
<i>IV. Malabar.</i>												
16. Cannanore . . .	1841	320000	4	6	4	2	5	3	4	12	5	7
17. Tellicherry . . .	1839	196000	3	5	3	3	4	0	4	14	4	19
18. Chombala . . .	1849	300000	6	2	2	0	6	2	2	7	8	7
19. Calicut . . .	1842	340800	6	9	4	2	7	2	3	21	8	17
20. Codacal . . .	1857	780000	8	3	3	1	7	3	2	14	2	5
21. Vaniyankulam . . .	1886	445500	4	2	1	0	7	1	2	6	0	8
22. Palghat . . .	1858	372000	4	3	3	1	6	3	2	9	2	5
		2762300	35	30	20	9	42	14	19	83	29	68
<i>V. Nilgiris.</i>												
23. Kaity . . .	1846	60000	19	4	4	0	11	0	2	28	1	0
24. Kotagiri . . .	1867	16000	8	1	1	1	3	0	2	7	2	0
		76000	27	5	5	1	14	0	4	35	3	0
Grand Total . . .		6103860	115	79	62	20	136	18	31	220	65	139
Total of 1st January 1900.			112	84	62	15	147	19	30	223	57	138

* Those places only, at which agents of the Mission are actually stationed, have been counted.

Churches of the B. G. E. Mission

1901.

Native Church

Total number of Church-members on 1st January 1900	Changes during the year under report										State of the Churches on 1st Jan. 1901		Catechumens
	Decrease			Increase					Total of		Communicants	Total number of Church-members	
	Deaths	Excommunications	Departures	New Converts		Births	Re-admissions	Arrivals from other places	Net increase	Net decrease			
				Adults	Children								
2714	70	4	116	16	5	86	0	110	27	0	1677	2741	90
751	8	0	62	3	0	26	1	53	13	0	383	764	67
1797	29	4	212	2	1	71	1	164	0	6	939	1791	104
110	2	0	6	3	5	4	0	12	16	0	71	126	22
129	2	0	59	0	0	4	0	13	0	44	43	85	0
171	2	0	10	2	2	7	0	17	16	0	95	187	6
30	1	0	8	0	0	3	0	19	13	0	28	43	3
5702	114	8	473	26	13	201	2	388	35	0	3236	5737	292
142	5	0	19	0	0	9	0	32	17	0	77	159	0
215	11	6	16	0	1	11	2	15	0	4	109	211	28
357	16	6	35	0	1	20	2	47	13	0	186	370	28
167	5	3	26	3	0	6	0	46	21	0	97	188	1
421	12	11	61	3	0	21	7	66	13	0	237	434	0
568	12	5	75	1	3	21	2	57	0	8	263	560	2
626	20	1	93	4	11	19	2	69	0	9	271	617	2
50	2	0	19	0	0	1	0	16	0	4	24	46	0
70	0	0	26	0	0	2	0	21	0	3	37	67	0
1902	51	20	300	11	14	70	11	275	10	0	929	1912	5
1123	23	5	39	18	20	38	3	33	45	0	648	1168	19
607	17	3	96	12	4	16	1	61	0	22	349	585	4
538	6	9	74	2	3	18	0	58	0	8	248	530	10
1835	54	2	198	42	4	71	2	113	0	22	1073	1813	43
1315	38	21	106	15	10	58	0	83	1	0	566	1316	31
166	5	0	41	5	7	7	0	28	1	0	83	167	4
448	8	4	70	5	4	12	2	28	0	31	237	417	36
6032	151	44	624	99	52	220	8	404	0	36	3204	5996	147
374	15	0	87	14	6	12	5	92	27	0	200	401	20
268	6	0	42	20	5	13	0	22	12	0	121	280	12
642	21	0	129	34	11	25	5	114	39	0	321	681	32
14635	353	78	1561	170	91	536	28	1228	61	0	7876	14696	504
14635	297	67	1403	229	99	548	31	1348	488	0	7858	14635	403

Abstract showing the Contributions of the the Mission

in

Stations	Regular Church Contributions			Sunday Collections towards Church Expenses			Collections and Donations towards the Mission-work			Collections and Donations towards the Poor-funds		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Mangalore	1028	4	3	401	0	2	240	10	2	491	13	8
Mulki	116	8	4	63	8	7	51	2	3	75	6	7
Udipi-Malpe	284	6	9	120	1	11	15	8	0	132	8	7
Karkal	39	6	0	15	11	3	5	10	8	11	8	3
Basrur-Kundapur	41	2	0	22	0	0	0	0	0	14	0	0
Kasaragod	79	5	5	52	10	10	18	1	8	31	7	2
Puttur	16	2	0	29	14	5	0	0	0	10	12	9
Mercara	61	12	0	94	9	2	35	5	2	32	15	1
Anandapur	73	2	0	37	2	7	15	5	6	37	1	3
Dharwar	80	0	3	49	4	1	1	14	6	0	0	0
Hubli	102	9	7	46	13	1	37	11	6	100	5	11
Bettigeri-Gadag	74	2	6	63	15	11	6	7	3	0	0	0
Guledgudd	73	0	7	34	4	0	4	10	0	25	15	0
Bijapur	17	6	0	8	0	9	12	12	9	6	11	3
Honavar-Karwar	31	7	0	22	13	7	23	0	9	6	7	6
Cannanore	630	6	0	133	4	0	179	6	10	392	11	7
Tellicherry, Nettur	220	7	9	84	10	0	77	11	10	162	8	4
Chombala-Mahé	215	0	0	74	3	2	70	0	0	47	6	0
Calicut	705	11	1	203	12	0	123	8	9	348	7	0
Codacal	582	13	2	85	9	5	32	10	7	103	0	5
Vaniyankulam	67	8	0	64	12	4	11	6	3	17	6	10
Palghat	207	8	0	51	14	0	115	0	10	158	0	5
Kaity	160	0	0	79	9	0	108	7	11	64	11	11
Kotagiri	114	15	0	46	11	0	87	15	0	30	6	0
Total...	5022	15	8	1886	3	3	1274	7	8	2301	11	6
<i>Total in 1899</i>	4795	10	7	1703	1	4	1506	9	4	2201	0	9

Churches towards their Church Expenses, and the Poor

1900.

Collections
and
Donations
towards the
Poor-Total

Rs. As. P.
491 13 8
75 6 7
182 8 1
11 8 3
14 0 0
31 7 2
10 14 9
32 15 1
57 11 3
0 0 0
104 5 11
0 0 0
25 15 0
6 11 5
8 7 6
392 12 7
162 8 4
47 6 0
348 7 0
103 0 5
17 6 10
158 0 5
64 11 11
80 6 0
2401 11 5
241 0 7

Special Collections for Orphanages			Special Collections for the Malabar Widow-fund			Collections for Bible Societies			Special Collections for local purposes			Total		
Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
45	1	4	—	—	—	210	4	0	240	10	2	2657	11	9
41	10	0	—	—	—	16	11	0	26	4	0	391	2	9
16	6	5	—	—	—	15	6	8	—	—	—	584	6	4
3	0	0	—	—	—	1	10	6	—	—	—	76	14	8
3	10	0	—	—	—	10	0	0	—	—	—	90	12	0
5	0	9	—	—	—	10	14	0	20	13	5	218	5	3
—	—	—	—	—	—	6	6	0	—	—	—	63	3	2
10	2	6	—	—	—	15	9	0	—	—	—	250	4	11
4	0	0	—	—	—	4	0	0	—	—	—	170	11	4
10	4	0	—	—	—	—	—	—	—	—	—	141	6	4
7	13	0	—	—	—	13	0	0	—	—	—	308	5	1
—	—	—	—	—	—	5	1	0	—	—	—	149	10	8
5	8	5	—	—	—	9	0	0	—	—	—	152	6	0
—	—	—	—	—	—	1	6	0	—	—	—	46	4	9
0	8	0	—	—	—	4	6	0	—	—	—	88	10	10
15	0	0	15	0	0	25	11	6	154	0	0	1545	7	11
10	0	0	11	2	11	7	4	0	—	—	—	573	12	10
9	0	0	11	0	0	17	5	0	—	—	—	443	14	2
20	0	0	35	0	0	22	9	5	115	0	0	1574	0	3
19	5	5	10	5	6	18	6	0	192	3	2	1044	5	8
2	0	0	3	3	4	7	6	0	—	—	—	173	10	9
5	0	0	18	0	0	9	5	1	116	8	0	681	4	4
29	3	1	—	—	—	25	8	5	48	8	1	516	0	5
15	12	0	—	—	—	20	14	0	33	10	0	350	3	0
278	4	11	103	11	9	477	15	7	947	8	10	12292	15	2
258	10	9	105	3	5	311	13	3	680	15	4	11563	0	9

Table of Schools of the Basel

1st JANUARY

STATIONS	Number of Schools	Pupils in Schools for Christians						
		Training and Boarding Schools					Day Schools	
		Theological Schools	Training Schools	Middle and High Schools	Boys' Orphanages	Girls' Orphanages	Primary Classes	Middle and High School Classes
<i>I. South-Canara.</i>								
1. Mangalore	17	3	17	0	0	0	423	31
2. Mulki	7	0	0	0	0	70	262	0
3. Udipi	10	0	1	46	98	0	365	76
4. Karkal	3	0	0	0	0	0	46	0
5. Basrur-Kundapur	2	0	0	0	0	0	0	0
6. Kasaragod	10	0	0	0	0	0	0	0
	49	3	18	46	98	70	1096	107
<i>II. Coorg.</i>								
8. Mercara	1	0	0	0	0	0	25	0
9. Anandapur (Ammatti)	1	0	0	0	28	22	17	0
	2	0	0	0	28	22	42	0
<i>III. Southern Mahratta.</i>								
10. Dharwar	4	0	0	38	0	0	32	0
11. Hubli	3	0	0	0	0	0	94	0
12. Bettigeri-Gadag	5	0	0	0	55	0	102	0
13. Guledgudd	6	0	0	0	0	80	78	0
14. Bijapur	3	0	0	0	0	0	0	0
15. Honavar	2	0	0	0	0	0	0	0
	23	0	0	38	55	80	306	0
<i>IV. Malabar.</i>								
16. Cannanore	5	0	0	0	0	0	201	32
17. Tellicherry	11	9	6	50	0	0	125	25
18. Chombala (Mahé)	7	0	0	0	0	106	90	4
19. Calicut	9	0	0	0	0	0	261	43
20. Codacal	8	0	0	0	86	0	235	18
21. Vaniyankulam	3	0	0	0	0	0	0	0
22. Palghat	5	0	0	0	0	0	49	0
	48	9	6	50	86	106	961	122
<i>V. Nilgiris.</i>								
23. Kaity	26	5	5	14	42	0	38	6
24. Kotagiri	6	0	0	0	0	24	24	15
	32	5	5	14	42	24	62	21
Grand Total	154	17	29	148	309	302	2467	250
Total of 1st January 1900	154	11	12	171	293	277	2287	322

German Evangelical Mission.

1901.

Christians

By Schools

Primary Classes
Middle and High
School Classes

Schools for Non-Christians		Total of Pupils under instruction				Total	Infant Schools	Sunday Schools
Primary Classes	Middle and High School Classes	Boys		Girls				
		Christians	Non-Christians	Christians	Non-Christians			
520	211	283	523	239	160	1205	90	70
0	0	75	140	109	8	332	0	0
58	0	276	226	107	35	644	0	0
99	0	17	67	11	50	145	0	16
193	0	8	148	6	31	193	0	0
622	37	28	519	9	103	659	0	0
1492	248	687	1623	481	387	3178	90	86
0	0	9	1	15	0	25	0	0
0	0	40	2	25	0	67	0	0
0	0	49	3	40	0	92	0	0
75	166	54	236	17	4	311	0	20
71	0	36	101	24	4	165	0	0
132	0	88	152	49	0	289	0	112
85	0	35	104	102	2	243	0	50
176	0	7	132	3	34	176	0	0
51	0	6	40	4	1	51	0	0
590	166	226	765	199	45	1235	0	182
202	40	120	216	116	23	475	50	236
415	217	149	548	58	92	847	0	179
384	34	51	381	162	24	618	0	0
470	316	185	649	165	91	1090	0	180
240	0	265	176	132	6	579	30	154
262	79	20	277	15	29	341	0	35
223	73	48	227	43	27	345	10	77
2196	759	838	2474	691	292	4295	90	861
593	8	95	555	30	31	711	0	202
127	0	23	124	41	2	190	0	70
720	8	118	679	71	33	901	0	272
4998	1181	1918	5544	1482	757	9701	180	1401
5011	1202	1873	5602	1409	702	9586	193	1330

Detailed Table of Stations, Out-stations, and Agents.

1st January 1901.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
1. Mangalore Balmatha, Madikeri- gудde, Nireshwalya, Jeppu, Bockapatna- Kudroli, Bolur. <i>Out-Stations:</i> Bolma, Ullal, Bantwal.	a) Pastoral Rev. M. Schaible, <i>in</i> <i>charge of station, Native</i> <i>Church, Chairman of the</i> <i>District Committee</i> Rev. M. Breidenbach, <i>Itin.</i> b) Educational Rev. J. Hermelink, <i>Theol.</i> <i>Seminary, Bible Revision,</i> <i>Dist. Insp. of Schools</i> Rev. I. Pfeiderer, <i>High</i> <i>School</i> Miss E. Kaundinya, <i>Brahmin Girls' School</i> Miss H. Krauss, <i>Congr.</i> <i>Girls' School</i> c) Mercantile Mr. H. Altenmüller, <i>Genl.</i> <i>Agent & Treasurer</i> " F. Huber, <i>Book-Depôt.</i> " J. Sieber, <i>M. M.-Br.</i> d) Industrial Mr. G. Hirner, <i>Press</i> " A. Beierbach, <i>do.</i> " F. Stierlin, <i>Weav. Est.</i> " J. Baumann, <i>Kudroli</i> <i>Tile-Works</i> " M. Stuckert, <i>do.</i> " A. Glattfelder, <i>Jeppu</i> <i>Tile-Works</i> " P. Simpfendörfer, <i>do.</i> " H. Stokes, <i>Mechanical Works</i>	a) Pastoral and Evangelistic Work Rev. S. Andrea, <i>Balmatha</i> " Mark Salis, <i>Jeppu</i> " Obed Sumitra, <i>Bockapatna</i> " Joshua Soens, <i>Madikerigudde</i> Cat. Abraham Heri, <i>Bolma.</i> " Benjamin Ananda, <i>itin.</i> " Gottlob Maben, " " E. Karat, " " Joel Rajiva, " b) Educational Work Cat. Chr. Watsa, } <i>Theolog.</i> " Ch. Maben, } <i>Semi-</i> <i>nary</i> " S. Karat, <i>High School</i> " L. Fernandez, } <i>Bantwal</i> " P. Shiri, } <i>School</i> " Fr. Jathana, <i>Congr. Girls' School</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
2. Mulki <i>Out-Stations:</i> Karnad, Kadike, Santur, Uchila, Padur, Kutyar, Munduru.	Rev. G. Ritter, <i>Congregation Orphanage, and Out-sta- tions</i> Rev. J. Bächle, <i>Itin. and Out-stations</i>	Rev. Charles Gojar, <i>Mulki Congregation</i> " Im. Furtado, <i>Padur Congregation.</i> Evang. N. Kundar, <i>itin.</i> Cat. J. Vedamuttu, <i>Kutyar</i> " Benjamin Salins, <i>Santur</i> " J. Aarons, <i>Munduru</i> " M. Jeremia, <i>Uchila</i> " G. Premaya, <i>Kadike</i>
3. Udipi <i>Out-Stations:</i> Parkala, Malpe, Udyavara, Gudde, Shirva, Ambadi, Madambail Kalyanapur.	Rev. J. A. Brasche, <i>Christ. High School and Orphanage</i> Rev. Chr. Eblen, <i>Itin. and Out-stations</i> Rev. Chr. Keppler, <i>Congreg. and Out-stations</i> Rev. J. Müller, <i>Malpe Tile- Works and Out-stations</i>	Rev. Nahason Vira, <i>Gudde Congregation</i> " Tim. Furtado, <i>Shirva Congregation</i> " Gabr. Bangera, <i>Udipi Congregation</i> Cat. Sam. Furtado, <i>Malpe</i> " N. Suchitta, <i>Udyavara</i> " Jos. Kairanna, <i>Ambadi</i> " A. Furtado, <i>Madambail</i> " Amruta Heri, <i>itin.</i> " Raph. Satyavrata, <i>High School</i> " Gottl. Bangera, <i>Ambadi</i> " Jos. Pramodana, <i>Kalyanapur.</i> " Eb. Clare, <i>Parkala.</i>
4. Karkal <i>Out-Stations:</i> Nandolige, Mudar, Hekkadka.	Rev. G. Fischer, <i>Congreg. and itin.</i>	Cat. Daniel Andrea, <i>Congr.</i> " Joseph Bhagyan, <i>itin.</i> " Samuel Sumitra, <i>itin.</i>
5. Basrur <i>Out-Stations:</i> Kundapur, Barkur.	Rev. E. Lüthy, <i>Congregation and itin.</i> Rev. W. Metzler, <i>studying Canarese</i>	Evang. Winf. Micha, <i>itin.</i> Cat. Asser Karat, <i>itin.</i> " Stephan Jathana, <i>itin. and Congregation</i> " W. Heri, <i>itin.</i> " Hezekiel Bangera, <i>itin.</i> " Ch. Manjaru, <i>itin.</i>

Stations and Out-Stations	European Agents	Native-Agents:— Pastors, Catechists and Christian Headmasters of High Schools
6. Kasaragod <i>Out-Stations:</i> Ravaneshvara, Hosadurga, Bekal, Kumbala, Manjeshvara, Nileshvara.	Rev. P. Borel, <i>Congr. and itin.</i> Rev. Chr. Dürr, <i>itin.</i>	Evang. Gerson Soens, <i>itin.</i> Cat. Henry Roberts, <i>Congr.</i> " Jesudasa Melottu, <i>itin.</i> " Ariel Sumitra, <i>itin.</i> " Isr. Eliezer, <i>Manjeshvara</i> " Christananda Salis, <i>Kumbala</i> " William Kudara, <i>Hosadurga</i> " G. Fernandez, <i>Nileshvara</i> . " Sal. Bangera, <i>Ravan.</i> " Isaiah Bangera, <i>Hosad.</i>
7. Puttur	Rev. A. Schosser, <i>Congr. and itin.</i> Rev. W. Spaich, <i>Itinerancy</i>	Evang. Immanuel Soens, <i>itin.</i> Cat. Paul Soens, <i>itin.</i>
8. Mercara <i>Out-Stations:</i> Fraserpet, Chembu, Sundikoppa.	Rev. W. Sikemeier, <i>Congr. and Out-stations</i> Mr. J. B. Veil, <i>M. M.-Br.</i>	Cat. Gabr. Almanda, <i>itin.</i> " Nath. Shatananda, <i>itin.</i> " Joseph Bangera, Asst. Cat. Lewis Salins, "
9. Anandapur	Rev. Ch. Fritz, <i>Congregat. and Orphanage</i> Rev. H. Wolpert—	Cat. Daniel Santvana, <i>Cong. and itin.</i> " S. Sumanta, " " Im. Jivottama, "
10. Dharwar <i>Out-Station:</i> Khalghatti.	Rev. K. Ernst, <i>Congregation, Bible Revision, General Inspector of Schools</i> Rev. Fr. Reusch, <i>High School, Students' Home, Dist. Insp. of Schools</i> Rev. Fr. Braun, <i>itin., Schools</i>	Cat. Israel Dalabhanjana, <i>Congregation and itin.</i> " Hanoch Adina, <i>St. Home</i> " Jacob Davala, <i>Bible Revision, itin.</i> " Ananda Rhonada, <i>itin.</i> Mr. Alex. Jaganadhan, <i>B. A., Headmaster, High School</i>
11. Hubli <i>Out-Stations:</i> Unakallu, Hebsur.	Rev. D. Berli, <i>Congregation and itin.</i> Rev. W. Rath, <i>Unakallu Congr. and itin.</i>	Rev. S. Devada, <i>Hubli Congr.</i> Cat. Jos. Dalabhanjana, <i>Unakallu</i> " Jason Schalla, <i>itin.</i> " Devaputra Hebbala, " Asst. Cat. Ananda Gunjala, "
12. Bettigeri-Gadag <i>Out-Stations:</i> Shagoti, Malasamudra.	Rev. D. Warth, <i>Congr. and Secular Agent of the District</i> Rev. K. Mayer, <i>Itinerancy, Orphanage, Out-stations</i> Rev. E. Vogt, <i>studying Canarese</i>	Cat. David Jesudasa, <i>Congr. Bettigeri</i> " Joh. Prabhakar, <i>Congr. Shagoti</i> Asst. Cat. Hermon Challa, <i>Itinerancy</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catehists, and Christian Headmasters of High Schools
13. Guledgudd <i>Out-Stations :</i> Kardenhalli, Halkurki, Mushtigeri, Murudi.	Rev. F. Eisdelder, <i>Orphanage, Out-stations, Chairman of the District Committee</i> Rev. Tr. Lutz, <i>Congregation and itin.</i> Rev. A. Spring, <i>studying Canarese</i>	Cat. Stephan Sagri, <i>Congr. Guledgudd</i> „ Shanta Budigi, <i>itin.</i> „ Chemma Halli, „ „ Sol. Jogula, <i>Kardenhalli</i> „ D. Katajur, <i>Mushtigeri</i> „ Bhagy. Alada, <i>Halkurki</i> Asst. Cat. Isr. Aralikatte, <i>itinerancy</i>
14. Bijapur	Rev. A. Metz, <i>Congregation and itin.</i>	Cat. Sal. Ramthal, <i>Congr. and itin.</i> „ Stephan Mathapati, <i>itin.</i> Asst. Cat. Sat. Basutkar „
15. Honavar <i>Out-Stations :</i> Herangadi, Anilgodu, Karwar.	Rev. H. Risch, <i>Congregation and itin.</i>	Ev. S. Bunyan, <i>Karwar</i> Cat. Joseph Sunita, <i>itin.</i> „ Ebenezer Aarons, „ „ Medad Jayanta, „
16. Cannanore <i>Out-Stations :</i> Chowa, Chirakal, Taliparambu, Payyanur.	Rev. K. Schaal, <i>Congregation Distr. Insp. of Schools</i> Rev. G. Peter, <i>Itinerancy</i> „ J. Maue, <i>studying Mal.</i> Mr. W. P. Schönthal, <i>Weav- ing Establishment</i> „ H. Eidenbenz, „ „ „ H. Haffner, <i>Tailory</i>	Rev. Tob. Chembankodan, <i>Chowa</i> Rev. George Peter, <i>Canna.</i> Cat. Paul Snehm, <i>itin.</i> „ Ph. Mackadan, <i>Talip. itin.</i> „ W. Fernandez, <i>Payyanur, itin.</i> „ St. Parakandi, <i>itin. Cann.</i> Asst. Cat. Ebenezer Bethel, <i>itin. Chowa</i>
17. Tellicherry <i>Out-Stations :</i> Anjarkandy, Kuttuparambu, Erinjollil.	Rev. L. J. Frohnmeyer, <i>Congregation, Theological Seminary and Training School, Chairman and Secretary of the Mission</i> Rev. A. Ruhland, <i>Christian High School and other Schools</i> Rev. E. Hiller, <i>Parsi High School and Congregation</i> Rev. P. Sengle, <i>Theological Seminary and Editor of "Keralopakâri"</i> Rev. A. Scheuer, <i>Schools and studying Malayalam</i>	Rev. Charles Hermon, <i>Congr. Tellicherry</i> Rev. Noah Edapalan, <i>Congr. Nettur</i> Rev. Samuel Ambattu, <i>Ev.</i> Cat. Henry Menzel, <i>Christ. High School</i> „ Ant. Valiatingara, <i>itin.</i> „ Cyprian Arunajalam, <i>itin.</i> Asst. Cat. N. Kalarikal, <i>itin.</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
18. Chombala- Mahé <i>Out-Stations:</i> Mahé, Badagara, Muverattu, Perambara, Payoli, Karakadu.	Rev. Th. Uber, <i>Congreg. and Orphanage</i> Rev. R. Schilling, <i>itin. and Out-stations</i>	Cat. Johan. Amengara, <i>Congregation.</i> " Deva. Mantodi, <i>Mahé</i> " Alphai Kallat, <i>itin., Muverattu</i> " Stephan Chattotu, <i>itin. Badagara</i> " Samuel. Mantody, <i>itin. Chombala</i> Asst. Cat. Elias Nambi, <i>itin.</i>
19. Calicut <i>Out-Stations:</i> ● Coilandy, Pudierakal, Pudiangadi, Markat, Malapuram, Manjeri, Annasheri.	Rev. J. J. Jaus, <i>Station and Schools</i> Mr. Joh. Knobloch, <i>High Sch.</i> Miss A. Ehrensperger, <i>Girls' School</i> Dr. W. Stokes, <i>Medical Mission</i> Sister K. Fritz, <i>do.</i> Mr. H. Kühner, <i>M. M.-B.</i> " K. Buesch, <i>Weav. Est.</i> Rev. Fr. Singer, <i>Tile-Works</i> Mr. L. Fraas, <i>Weav. Estab.</i> " H. Hofmann, <i>M. M.-B.</i>	Rev. Stephan Chandran, <i>Congregation</i> " Ashama. Tumaran, <i>Ev.</i> Cat. B. Ponon, <i>Congregation</i> " Paul Selvan, <i>do.</i> " Lawrence Puvattur, <i>Schools</i> " Abia Edapalan, <i>Coil., itin.</i> " Devap. Amengaran, " " Is. Chowalur, <i>Manj., "</i> " Fredric Nambi, <i>Malapuram, "</i> Asst. Cat. A. Pavamani, <i>Medical Mission</i> " " L. Pavamani, <i>itin.</i>
20. Codacal <i>Out-Stations:</i> Paraperi, Ponani, Pallat, Tritala, Chittatakara, Chalasheri, Vengalur.	Rev. W. Bader, <i>Congreg. and Schools</i> Mr. O. Eckelmann, <i>Orphanage and Secular District Agent</i> Mr. F. Boas, <i>Tile-Works</i>	Rev. St. Kallat, <i>Congreg.</i> Cat. Isaac Amattil, <i>Orph.</i> " Isaac Laban, <i>itin.</i> " Winfred Mantody, <i>Pallat, itin.</i> " Joseph Taddai, <i>Ponani, itin.</i> " Sal. Mackadan, <i>Chittatakara</i> " L. Napalli, <i>Chalasheri</i> " Charly Kattavalapil, <i>Tritala</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
21. Vaniyan- kulam <i>Out-Stations :</i> Angadipuram, Shoranur, Panamanna, Ottapalam, Tirikattiri.	Rev. S. Walter, <i>Congreg., Schools, Itin., Chairman of the District</i> Rev. G. Renschler, <i>Schools and studying Mal.</i>	Cat. Abr. Arungadan, <i>itin.</i> " Jos. Mantodi, " " Jacob Cheeran, " " David Hutten, " " Noah Benjamin, <i>Angadipuram, "</i> " Bethuel Poyayil, " " Asst. Cat. J. Valiavalappan, <i>Medical Mission</i>
22. Palghat <i>Out-Stations :</i> Olavakkoda, Melparambu, Wadackeucheri, Panayur, Mangara.	Rev. G. Kühnle, <i>Itinerancy</i> Rev. K. Hole, <i>Congregation and Schools</i> Mr. Chr. Gebhardt, <i>Tile-Works</i>	Rev. Tim. Parakandi, <i>Melparambu</i> Cat. L. Kallat, <i>Congregation</i> " Dan. Edakaden, <i>itin.</i> " Salathiel Soens, " " Zacharias Pilakaden, " " Manuel Simon, <i>Melparambu</i> Asst. Cat. Devapr. Parakal, <i>itin.</i>
23. Kaity <i>Out-Stations :</i> Coonoor, Hulikal, Nerkambe, Kerehada, Achinakallu, Kateri, Adhikarhatti, Mannihattil, Hosahattil, Horanhalli, Kullakambe, Kilar, Tammannhatti, Dawani, Manjoor, Sailas, Yedekadu, Denale, Tueri, Kalhatti, Nellakotta.	Rev. W. Lütze, <i>Congreg., Orphanage, Training and Cat. School</i> Rev. G. Wieland, <i>Out- stations, Schools and itin.</i> Rev. Ph. Stier, <i>to succeed Mr. Wieland</i> Rev. William Stokes, <i>Cooli-Mission, Itinerancy</i>	Cat. I. Shanta, <i>Kaity Congr.</i> " Lemuel Soens, <i>Cat. Sch.</i> " Samuel Satyanathan, <i>Orphanage</i> " John Philipp, <i>Schools</i> " Mose Kari, <i>itin.</i> " Paul Mada, " " Abr. Madia, <i>Hulikal Cooly Mission</i> " K. Satyanathan, " Asst. Cat. Isaiah Konga, <i>itin.</i> " " Hans Isaac, <i>Nellakotta, Wynaad</i> " " Isaac Nerkambe, <i>itin.</i>
24. Kotagiri <i>Out-Stations :</i> Kodanad, Konakore, Jakanare, Denad, Milidenu, Nanerimukh, Bergani, Gundhada, Horasole.	Rev. G. Grossmann, <i>Congr., Orphanage</i>	Rev. Jacob Kanaka, <i>Congr., and Schools</i> Cat. Henry Kodot, <i>itin.</i> " Isaac Bella, " Asst. Cat. Chr. Ajja, "

REPORT.

THE last century is sometimes called "the Mission-Century", and so it will be fit before entering upon the report on last year's work to say a few words on what, with the help of God, our Society has been able to achieve during the last century on the Mission-field. We know that our Mission is only a small twig on the large tree of evangelical Mission, but together with the other Societies working on the immense field of foreign Mission we have many reasons to look up in humble thankfulness to our heavenly Lord and Commander. Of the 4,400,000 Christians on the various Mission-fields only about 40,000 belong to the Basel Mission and the fortieth part of all Missionaries belong to our Society. The 56 stations and nearly 500 out-stations belonging to our Mission represent a large amount of care, exertion, time and, in a country like Africa, valuable human life. Then the great hinderance of foreign languages had to be overcome. In countries without written languages the linguistic difficulty is enormous, but even where a literature exists, it will take a long time until the linguistic equipment and the literary apparatus necessary for Mission-work will have been fully acquired. Our Mission has to some extent accomplished this in China for Hakka, in India for Canarese, Malayalam and Tulu (on a modest scale also for Badaga), on the Gold-Coast for Tshi and Gâ, and in Kameroon for Duala. One of the most important tasks on a new Mission-field is the education of fellow-workers, taken from the soil on which one works. The Basel Mission employs now 900 Christian preachers and teachers and more than 120 female-teachers and Bible-women. Of course the crowning success of Mission-work is the foundation of a Christian National Church in the respective countries. Our

work in the different countries will be done, when in the place of Mission-work the Church of itself has entered upon a course of aggressive work. We are approximating to this fairly well in our Mission on the Gold-Coast. Not only on account of the highest number of Christians (18,000) and congregations (180), here the proportion between Christians and non-Christians is the highest. Also in the matter of self-support these African Churches are in advance of our other Churches. The Mission in Kameroun (9 stations and 2,300 Christians), though showing the vigour of youth after an existence of 13 years, cannot be expected to have attained the last step of development. In China the work showed a very healthy development before the boxer-revolution broke out. The number of Christians during the last years increased rapidly, new congregations came into existence, and the old Churches gave indications of the awakening of new life. The present crisis is a test for our Church there, and it is to be hoped that she will not only survive the present struggle, but, after the storm has passed over, will powerfully grow and bear abundant fruit. Our Indian Mission shows a very different aspect. Though we have almost as many Christians as in Africa (14,696), in proportion to the number of non-Christians their number is but small. As to financial achievements our Indian Churches are behind the African, but intellectually they will occupy a higher position. Besides the influence of Christianity upon the non-Christian population seems to be far stronger in India than in Africa and China, so that in fact far more has been accomplished than the statistics of the Mission can show.

In our last Reports we arranged our material according to the different activities or branches of the work. For a change and in order to show what is done at every station of our Mission we propose this time to take one station after the other.

I. SOUTH-CANARA.

1. Mangalore.

We begin with Mangalore, which is by far not only our most important station, but also historically the first station of our Mission in India. It was on the 14th October 1834 that *Hebich*, *Greiner* and *Lehner*, our first Missionaries, landed at Calicut and met with a friendly welcome and for many years with a ready help from the English officials in those parts. *Mr. Nelson*, the District Judge of Malabar, recommended them to *Mr. Findlay Anderson*, the Sub-Collector at Mangalore. The kind sympathy and the ever ready friendship of the English officials were characteristic features for the first period of our Indian Mission. Balmatha, the hill where our Mission-work in India at present centres and where our first Christian congregation came into existence, was given to the Mission by *Mr. Blair*, the then Collector of Canara. The bulk of the congregation lives on this Balmatha-hill (1563 souls), two other large sections of the congregation are connected with Tile-works at Jeppu (510) and Bockapatna (550), and the rest have settled down in 3 other localities of Mangalore, the total of Church-members being 2,741. The educational work since the days of *Dr. Mögling*, who started the first Boarding School and English School at Mangalore, has developed in a marvellous manner. This is the more remarkable, as there is no place in our Mission, where competition is so keen and hostile as in Mangalore. However there are 1205 pupils under instruction now. The majority of our Christians there find employment in our Industrial Establishments (in the Press 50; Weaving Establishment 130, Mechanical Workshop 32, Bookshop 8, Mercantile Mission-Branch 13, Tile-works at

Kudroli and Jeppu 517); others are engaged as Mission-agents. It is very satisfactory also that more than 80 are employed outside of our Mission in about 30 different professions, chiefly as carpenters, bookbinders and weavers.

Before surveying the manifold work carried on at this station we have to say a few words with reference to the loss of two prominent members of the Mangalore-church:

Rev. Jared Soens, the Pastor of the Bolma congregation, was admitted to the Theological Seminary at Mangalore in 1869, after having been a schoolmaster for a few years. He had previously declined a call to the ministry, but he ever after felt exercised in his mind. When he sought admittance to the Seminary his three brothers had already joined the preparatory institutions to fit themselves for service in the Mission, and in order to assist his mother, who was a poor widow, he was allowed to stay with his mother. However this his first attempt to prosecute the study of theology came to a premature end. It was only 5 years later on, from 1875-1878, that they were renewed and completed, when he rejoined the school as a converted man. His teachers at the end of his course in the Seminary gave him the following certificate: "Jared Soens has been diligent in his studies, was zealous as a preacher and always ready to give the proper answer when attacked; he distinguished himself before others by his manly and courageous behaviour." This testimony holds true also for the time he was in office as a Catechist and Pastor. On the 15th November 1877 he was consecrated as a Catechist and stationed at Guledgudd, at which place (especially at the out-station Kardenhalli) his services have been greatly appreciated. Repeated attacks of fever however compelled him to leave the place, and he was posted at Bettigeri. In 1882 he was sent back to his own people, to the Tulu-country, and on the 29th October 1885 he was ordained as Pastor of Uchila, an out-station of Mulki. In 1891 he was entrusted with the congregation in Bockapatna (which is a part of the Mangalore congregation) where he spent the rest of his days in faithful and diligent work.

After a few years he fell sick and the work at Bockapatna being beyond his strength, he was transferred to Bolma (1898). But his malignant disease made very rapid progress and in September 1899 he saw himself to his great regret compelled to lay down his office and prepare for his last transfer. Exactly one year after that on the 27th September 1900 his sufferings came to an end, and he entered into his rest. It was at the time, when almost all his colleagues were gathered at Mangalore for the annual course of instruction, and it had been his desire to end his course about this time. Also another wish, which he had expressed frequently during the last time of his life, viz. to fall asleep without a hard struggle, was granted to him. At the beginning of his time of suffering the deceased did not find it easy to be laid aside in the prime of life, but gradually he learned to resign his will to that of his heavenly Father and to say: "Not my will but Thine be done", and Mr. Schaible, the Missionary in charge of the whole congregation, found the spiritual administrations to this fellow-worker accompanied with many a blessing and refreshment to himself. In addition to pastoral and evangelistic work Mr. Soens was also of great use as a member of the committee engaged in Bible-revision work in Tulu.

Another bereavement sustained by the Mangalore congregation was the death of *Mr. T. M. Rama Rao*, a well-known convert from the Sarasvat-Brahmans. At the age of 35 he was baptized with his son Benignus on the 14th January 1883 by the late *Mr. Graeter*, who seems to have been greatly instrumental in winning this influential man for Christ. Great hopes were entertained that Mr. Rama Rao would find followers amongst his caste-people at Mangalore. Though disappointed in this respect, we are thankful to say that the convert himself did not disappoint us. Mr. Rama Rao proved to be an ornament of the Christian community at Mangalore. Apart from his official position as Government Pleader and Crown Prosecutor of the District Court, Mr. Rama Rao was also for some time the elected Chairman of the Mangalore Municipality, which shows that the confidence he enjoyed was not restricted to his own community but to the whole population of

Mangalore. The poor of the congregation will especially miss him very much, and the Mission on many occasions had the advantage of his great experience and his mature opinion in legal matters. "The memory of the just will be blessed."

The changes amongst the Missionaries of this station have been the following:—

Mr. and Mrs. Bucher, Mr. and Mrs. Stamm, Mr. and Mrs. Buchli, Mr. Weber, and Mr. Gross departed for Europe, and *Mr. and Mrs. Baumann* and *Mr. Sempendörfer* arrived from home.

From *Mr. Schaible's* annual report on his large congregation we quote the following remarks:—

"The young men of the congregation cause a good deal of anxiety and worry. They are roaming about at night, and the parents evidently are not capable of exerting a wholesome influence upon them. The habit of sending children, whose parents are still alive, to the orphanages must be given up, as this practice will go far in alienating children from their parents. It is satisfactory to hear that in a good many houses family-life is all that it should be. That class of people who give us the largest amount of trouble are, as a rule, people who have grown up in heathenism, then join the Roman Catholic Church and finally our community. The entrance-door for such cannot be made narrow enough.—Points of culmination in the congregational life have been the ordination of two Pastors on the 1st of April (*Joshua Soens* for Madikeri-Gudde and *Gabriel Bangera* for Udipi), the confirmation of 69 children and the Mission-festival of the district on the 20th September. A public thanksgiving in the harvest-month had been discontinued for a long time, but this time it was taken up again and great enthusiasm was prevailing. An interesting feature was the many gifts in kind (pigeons, fowls, ducks, goats, rabbits, even benches and chairs). The contributions of the congregation during the year amount to Rs. 2,657-13-8, but we cannot conceal the fact that in our schedule (page 8. 9) at all stations under the headings: "Sunday-Collections, Collections and Donations towards Mission-work and Poorfund" a

considerable part of the sums entered has been contributed by Europeans.—The great many European residents at Mangalore offer a temptation to large numbers of idle beggars who select this station as a fertile field of operation. It happens that even the inmates of our Poor-house, who are provided with what they are in need of, set out on periodical visitation-tours and what they get as booty will be spent for the throat. Another burden is the continual afflux from other stations, in most cases not the cream of the respective societies."

Rev. Sam. Andrea of Balmatha reports:—

Of his candidates for baptism, that most of them came for the sake of getting help and that as soon as the relief-work was finished the number of 18 melted down to 2. In the houses of many of our Christians he met with a spirit of earnest prayer.

Rev. M. Salis of Jeppu has 30 persons under instruction for baptism. One of them was so frightened by sorcery employed by his relatives against him, that he forsook wife and child and ran away. Our Pastor met him when he was sick and reduced to beggary. On hearing that Christ is mighty enough to deliver us from the fear of devils, he joined at once the Tile-works at Jeppu and the class for candidates for baptism. Of course, the relatives, who had not the slightest objection to his becoming a beggar appeared at once to prevent his becoming a Christian. He told them that they had given him up to the devil and did not care a bit for him when he was sick and hungry and on the verge of ruin; so he would not go with them. Accordingly his funeral ceremonies were performed. When one of his brothers, frightened with devils, followed him, the Roman Catholics interfered, and "*ad majorem dei gloriam*" instigated some creditors to sue the two brothers for debts contracted whilst at home. The Mission had to rescue them from their clutches.

Rev. Obed Sumitra of Bockapatna anticipates hard times for his flock near Kudroli. The Tile-works there for the future can only give work to the strong and healthy. Hitherto they had been a refuge to a great many that had been too weak to do any other

work. Mr. Obed is also very far from being pleased with the spirit prevailing amongst the younger members of the congregation, but the different prayer-meetings in this part of Mangalore give great satisfaction to the Pastor. An instance of a would-be-Christian is not without pathetic interest. A Hindu in the neighbourhood of the small congregation at Bockapatna is fully acquainted with God's Word and attends almost regularly divine service. He seems to be really in earnest about salvation, and when he fell sick, he called for the Pastor and asked for baptism. In spite of his supplications and tears the relatives succeeded in preventing the administration of the rite, promising that no obstacles would be raised to it after his recovery. The poor man indeed recovered, he attends divine service, but he does not say a word about baptism.

The Evangelistic Work done in connection with this station is chiefly carried on by *Mr. Breidenbach* and his staff of Catechists. We must restrict ourselves to the following extract from his report:—

“People used to say: ‘If only all of us would join you, we are ready to abandon the service of idols and demons, which is of no use to us’. In the middle classes (craftsmen and peasants) we meet with a certain desire for spiritual freedom, with real hatred only where the subsistence of people is closely connected with idolatry and superstition. In some cases where we were refused admittance, the cause represents almost a triumph of Christianity. They said: ‘We should like to receive you, but wheresoever you settle down, the demons will flee away, and after you have gone, they will return and torment us.’ Of course sometimes an artificial politeness is employed in order to frustrate the real object before the ambassadors of Christ. So, a man of a somewhat higher caste makes a deep salâm before Mr. Breidenbach and says: ‘Your gracious presence is an ornament to my house.’ After this introduction one who knows the country and its people will be scarcely surprised on hearing that as soon as ‘the ornament’ began to speak of sin and God's judgment on sin, the polite Hindu disappeared.—On the 20th December at Amyambala a scene took place, which reminds

Mr. Breidenbach of what took place centuries ago (724 A. D.) at Geismar amongst our heathenish Teutonic forefathers. In a compound belonging to our Mission at Amyambala there was a big, holy fig-tree, consecrated to the Bhûtas in those regions. Every year for three days a festival was held there, the most prominent feature of which was a devil's-dance. On the 20th December, at day-break, Mr. Breidenbach and 2 Catechists, accompanied by a small number of Christians from Mangalore and Bolma, began to lay their axes to this imposing but greatly misused tree (20 ft. in circumference). The people in the neighbourhood wondered at the proceedings, but none ventured to come near. After hard work for some hours, about midday, the tree burst into two parts by the weight of its branches under the halloo of the workmen. Of course not satisfied with this negative achievement, a little school-house was built on the spot, and the settling down of some Christian families there as tenants, who let shed their light in the surrounding darkness, would be most welcome. As a rule, people in the district go to Mangalore after their conversion, and this makes the social problem more and more difficult, hence it is good news that a family of converts at Bolma has decided to remain where they are.—A boy in one of the villages near Mangalore said: 'As soon as I am of age, I will become a Christian; Christians are the highest caste as they believe in a living God'."

What *Mrs. Hermelink* reports on the work of the Bible-women at Mangalore will be found encouraging.

The Bible-women Michal and Emily are allowed to visit the children in a Primary School and tell them a Bible-story. The attitude of some of the women towards Christianity may be seen from the following instance.

N. seems to feel greatly attracted by Christ. Her own people use to say: 'You better take her with you, she thinks that all is wrong with us and that your religion is the only one, where the heart will find what it is longing for.' She herself says: 'Yes it is true, what our religion contains, cannot give us joy and peace, but the stories about Christ and His love towards the poor and the

children, I like to hear so very much. I should like to become a Christian, but I cannot go alone, my people must go with me.'

Also Salome and Johanna, the two other Bible-women, know of a widow who is very attentive and is only prevented by her son from taking a decisive step. These Bible-women venture even to enter the houses of Moslems. In some houses they are not allowed to talk to the women, in others the men will even call the women and girls in the house and invite them to hear the Word of God.

Mrs. Hermelink and *Mrs. Sieber* generally have been received very kindly. They mention only one house where the owner of the house sent them away without much ceremony, the women of the house however followed to the next house, where all of them met with a very friendly reception.

The Educational Work of this station is very important. The Theological Seminary was not in operation last year, but will be re-opened next year. 11 students attending the Government Training School meanwhile occupied the Theological Seminary and received religious instruction there. On Balmatha-hill we have besides a large Lower Secondary Girls' School (143 children) in connection with which 6 girls undergo training. *Miss Krauss*, who is in charge of this school, reports:—

"One of the 6 girls in the training institution is a Hindu widow with a good Christian knowledge. She and her father search diligently in the Holy Scriptures; their attitude towards Christianity reminds one of Nicodemus in the Gospel. The children in the day-school last year began to contribute their mite to a pie-collection for the Mission and succeeded in collecting Rs. 17. 8. When Messrs. Bucher and Ernst left the station, the school took farewell of them in a most solemn manner: there were songs, a speech of one of the masters and the presenting of a bouquet. *Miss Krauss* relates of a little boy, who after the death of his mother despaired of his life and lost all interest in his studies. Though only 7 years of age, he desired to go to South Africa and join the

army there. Miss Krauss called him to her room and asked him, why he wanted to go to Africa. His answer was: 'My uncle told me that a great many people die there.' 'So you wish to die there too?' the lady asked him. 'Yes, then I shall see my mother again', the poor child replied. The consolations of Miss Krauss had the wanted effect and instead of marching out to Africa he now frequently calls upon the kind lady."

Apart from this school for girls there is a Congregational School for boys on Balmatha, an Infant School and Sunday School, and in the same manner the Christians living at Madikeri-Gudde, Jeppu, Bockapatna, Nireshvalya, Bolur and Bolma are provided with Parochial Day-schools.

We have two important institutions chiefly for non-Christians in the town. There is the **High School** under *Mr. Pfeiderer's* management. Together with its feeder, a Primary School in the bazaar, there are 287 pupils. The school is exposed to an almost cruel struggle for existence. Not less than three institutions of great renown are to be competed with and even the "*parta tueri*" is accompanied with great exertions and many disappointments. In the absence of other attractions, which are beyond the reach of a poor Mission Society, we can hold our ground only by commending ourselves by a superior education and satisfactory results at public examinations. For these purposes a most efficient staff of teachers will be required, which of course we are very anxious to get. Meanwhile we trust that the energetic Principal of this institution will not feel disheartened, but make Virgil's exhortation his maxim: *Tu ne cede malis, sed contra audentior ito.*

Another important institution at Mangalore is the **Brahman Girls' School** under the management of *Miss Kaundinya*.

A third form was added last year, but the second form, through want of pupils, had to be abolished. In September there were 87

pupils. After the examination a prize-distribution took place, *Mrs. Murdoch*, the Collector's wife, taking the chair. All the visitors seemed to be pleased with the singing, recitation, needle-work, Kindergarten-exercises and other performances of the children. Amongst the pupils there are also two widows, one of them preparing for the Lower Secondary Examination. A class for needle-work in connection with this school is still in operation, but the attendance of the young Brahman women, for whom it is intended, is rather very irregular, as the women migrate between the houses of their husbands, their parents and the parents of their husbands. As to the religious instruction Miss Kaundinya finds the girls often superficial and indifferent; they may be excited and even enthusiastic for a while, but such impressions pass away rapidly. An encouragement it was, when a girl of the second form joyfully told Miss Kaundinya that she detected at the end of her book of scriptural sentences a whole treasure of words in "the Christian hope", and amongst them all those sentences to which Miss Kaundinya had called the attention of the pupils on the occasion of the death of two girls. The child had begun to commit these sentences to memory on Sundays and was able to recite a good many of them.

Amongst the schools for non-Christians outside of Mangalore the Lower Secondary School at Bantwal is the largest (142 pupils). One great difficulty there is the so-called Bantwal-fever by which the new Christian Headmaster at once was laid prostrate for some months.

The first beginnings of our Printing Press on Balmatha go back as far as 1841, although *Mr. Plebst* introduced a real press only in 1851, in which year also the lithographic press at Tellicherry was abolished and the press at Mangalore began to do the whole work for our Mission. During these 60 years 262,000 Bibles and portions of the Scriptures in Canarese, Malayalam, Tulu, Konkani, and Badaga have been printed. Tracts in Canarese, Malayalam, Tulu, Kodagu, and English: 2,413230. School-books and other books in Canarese,

Malayalam, Tulu, Tamil, Sanskrit, Latin, English, and French: 5,110,975.

The Book-Depot and the Mercantile Mission-Branch are located in the town. For the publications of last year *cf.* the Table at the end of the Report.

On the work of the Book-Depot we are much obliged to *Mr. Huber* for the following details:—

The Book and Tract Depository at Mangalore has to record a change of managership in the early part of the year. Mr. Stamm's health broke down, and he had to proceed to Europe to gain new strength and health. Mr. Huber having been relieved by Mr. Altenmüller's return from Europe from his duties as General Agent and Treasurer of the Mission reverted again to the managership of the Bookshop.

The sale and distribution of Tracts and Christian books is considered to be an essential part of Mission-work; in fact they not unfrequently serve as a channel through which friendly connections between preacher and non-Christians are formed, and thus many a good seed is sown.

Of new Canarese tracts the following have been printed during the last year:

A Rational Refutation of the Vedanta Philosophy, translated from the English and Hindi by Mr. Chr. Watsa.

The Greatness of the Present Age, by Mr. L. Gengnagel.

The Lord's Supper.

The Power of Prayer.

Counsels to Young Men, by Mr. Th. Walz.

Messrs. Hermelink and Chr. Watsa edited the Canarese Fortnightly Paper "Satyadîpikê", and Mr. Sengle the Malayalam Monthly "Kêraḷopakâri"; Mr. Watsa edited also the Canarese Almanac and Mr. Hole the Malayalam one.

We would especially tender our best thanks to the Religious Tract Society in London for their invaluable assistance in the form of a yearly grant of 120 reams Double Demy printing paper and

20 reams cover paper without which our operations could not be carried on so extensively as they at present are.

SALE OF BOOKS AND TRACTS

from 1st July 1899 to 30th June 1900.

1. *Our own Publications.*

	Rs.	As.	P.
28,402 Canarese Religious Books	2,173	0	0
2,996 Tulu " "	114	9	4
20,252 Malayalam " "	1,191	10	10
24,016 Canarese School " "	5,008	4	6
36,512 Malayalam " "	5,584	8	9
13,383 Miscellaneous Books and Maps	4,426	4	4
402 Canarese Government Books	160	5	3
608 Malayalam " "	254	9	9
126,571 COPIES.	TOTAL Rs.	18,913	4 9

2. *Other Publications.*

	Rs.	As.	P.
2,869 Bibles and Bible Portions	458	11	7
540 Bangalore Tracts and Books	20	1	1
49,021 Commission Sale Books	9,352	0	0
15,000 Sundry English & Vernacular Books	5,085	11	9
194,001 COPIES	GRAND TOTAL Rs.	33,829	13 2

As to our Industrial Institutions at Mangalore there is a Weaving Establishment on Balmatha-hill (130 Christians of the Basel Mission and 1 Roman Catholic); on the way to the town we pass the Mechanical Workshop (in which 52 of our people and 5 Hindus are employed). The Tile-Works at Jeppu give work to 262 Christians of our Mission, 3 Roman Catholics, 80 Hindus and 7 Mohammedans, and the Tile-Works at Kudroli

to 255 of our people, 1 Roman Catholic, 183 Hindus and 1 Mohammedan.

The station had some distinguished visitors during the last year: His Lordship the new Bishop of Madras whilst at Mangalore took insight into the work of our Society there. *Mr. Hüttinger*, sent by the Industrial Commission in Basel to inspect our establishments in Canara and Malabar (he was in former years in charge of the Mechanical Workshop in Mangalore), spent much of his time at Mangalore. *Rev. P. Richter*, well-known in Missionary circles as a journalist and critic, paid a flying visit also to the most important stations of our Mission.

The census of this station shows a small decrease, which is to be explained by the separation of Puttur, the newest station in Canara.

2. Mulki.

After having been an out-station of Mangalore for some years, **Mulki** became a separate station in 1845, as the Tulu population in this part of the country betokened a not uncommon receptivity for the Gospel. Apart from a few people who earn their bread in a small branch of the Mangalore Weaving Establishment, the Christians at Mulki and the 6 small out-stations are entirely dependent on agriculture. The first harvest last year was all that could be desired, but at Mulki and nearly all along the West Coast the later monsoon failed and so the second harvest was rather poor. However the liberality of our Mission-friends in Germany and Switzerland enabled *Mr. Ritter* not only to carry his people safely through the time of difficulty, but also by the relief-works started to reclaim some tracts of waste land.

Whilst the tenants at Karnad and Uchila do fairly well, those at Kadike earn their livelihood only with the greatest difficulty. Mr. Ritter's opinion is that, on the whole, many of our Christians there—as tenants of the Mission or of Hindus—get an honest, though a very scanty, livelihood, others are lacking greatly in energy or they live above their means. At Padur the Christians are very poor and some have to go to the Mysore hills to earn their bread. This is the more to be pitied as their spiritual needs are thus neglected and as they frequently return from thence fever-stricken and in beggary.

We are very glad to inform our readers that the schism, to which we had to refer some years back, seems gradually to have come to an end. One of the leaders in the affair has been re-admitted to the Church, as the entreaties of a dying daughter to reconcile himself with the congregation were not in vain.

A cause of joy is the flourishing condition of the school at Uchila (174 pupils, 47 amongst them are non-Christians), but it is a pity that the Christian parents seem not to appreciate the blessing of such a school, at any rate they expect the additional blessing that somebody will pay the school-fees and the school-books for them.—On Ascension-day every year the Orphanage at Mulki celebrates its anniversary. Last year a Mission-service was united with it. All the Christians of the out-stations were invited, and in spite of all kinds of misgivings on account of these hard times the festival was a real success. It was a pretty sight to behold almost all the Christians of some out-stations marching in a body and being led by the Pastor or Catechist. Some, to lay no burden on the shoulders of their brethren at Mulki, brought their rice with them, others lodged with their relatives, and for the rest the hospitality of the Mulki-Christians amply provided. A Missionary from Mangalore and two Pastors from Udipi and Mangalore, the Pastor loci and the Catechist of Kuttyar addressed the audience, and the young men of the congregation as well as the girls of the Orphanage added to the interest of this day by decorating the church. That

the decorations were perfect need not be said in the land of palm-trees.

As to the Evangelistic Work at this station, *Mr. Bächle* and the Evangelist Nathanael Kunder are chiefly engaged in this department of labour; they are accompanied on preaching tours by the Catechists of the different out-stations. Our Evangelists meet with but little opposition in the neighbourhood of Mulki, and *Mr. Bächle* ascribes this partly to the medical help rendered by *Mrs. Ritter* to non-Christians far and near.

During the festival at Dharmasthala the tact and energy of the Magistrate there, a Roman Catholic, proved to be a great help, and shortly afterwards at Tibar the audience had but to remind a disturber of peace of this excellent Magistrate, and the hero vanished away. At another festival, where our preachers always experienced much difficulty, *Mr. Bächle* overcame the opposition by politely asking the people to show him a quiet place for preaching. The good people, taken by surprise, showed him a place and listened for 2 hours to the preaching of God's Word. A student there tried to defend idolatry, which he compared to the mathematical point, which, though no physical point, serves as a means of demonstration. Another hopeful representative of Young India tried to enlighten *Mr. Bächle* in the following manner: "Sir, what you said about dearth and famine as being judgments of God, is wrong; it is not God who sends the rain, but rain is due to the coincidence of different laws of nature." When this adorer of nature was asked "Whence do these laws of nature come?" he was silenced.

We add the following remarks from *Mr. Nathanael Kunder's* report:—

"Brahmans in general do not like to receive us. They will say: 'How can you venture to proclaim the Shastras?' The lower castes are kindly disposed, but a real desire for salvation we rarely meet with amongst them. In Tokur the Word of God came home to the hearts of a Brahman and two widows, and they said: 'Our

conscience testifies to us that your words are true and that we would be happy, if we lived in obedience to your precepts. In our Holy Scriptures we do not find anything to stand upon. But, alas, caste does prevent us from carrying out what we consider to be good and true.'—At Posangadi we met an old Brahman sitting before his house and reading with great enthusiasm the story of God Hari. Entering upon a conversation with him, he told us that such reading is very meritorious. Even the mere pronunciation of the holy name 'Hari' will secure forgiveness of sin. We asked him: 'Do you think that if the sick will cry out for any length of time: Doctor! Doctor! he will recover?' 'Forgiveness of sin will be only secured, if the proper medicine is taken, and that medicine is: faith in our Saviour, Christ Jesus'."

The Orphanage for Girls at Mulki had 75 children on the roll during the greater part of the year. The institution taught only up to the third Standard, but *Mr. Ritter* intends to add a fourth Standard, because he thinks it a pity to end with teaching just when the girls begin to learn with something like real interest and understanding. It is true, the time of these girls is pretty well occupied with work outside the school. It is a pleasant sight to see about 40 girls working on the paddy-fields; or they stand in long rows pounding the rice. They unite the agreeable with the useful; all this is done keeping time and singing some hymn or a native lyric. Others are engaged in cooking under the superintendence of "Mother Lena", whilst Susanna controls the work on the fields. There is besides the needle-work and washing to be done, and some are busy with the manufacture of coir-ropes. Another impediment of better schooling are the two languages of that district. Children begin with their own language, Tulu, for one year. In the second year they take Tulu and Canarese, and from thereon only Canarese. Still a fourth Standard with a little English cannot be called an insurmountable difficulty.—

We are glad to say that schooling, agriculture and domestic work do not occupy the whole time of our Tulu girls. Also in addition to the "Kindergarten" every day some time is left for juvenile play and game. The present Superintendents, *Mr.* and *Mrs. Ritter*, are even anxious to introduce the festival element into this large family. The birthday (and if it is unknown, the day of baptism) of each child is entered on a list, hung up in the school-room. The child on its birthday will report itself at the Mission-house and will receive some fruit, a tract and suitable words of congratulation. These girls, poor as they are, have within 3 months contributed R. 1. 4 towards the Mission.—A member of the congregation living at an out-station invited the whole of the Orphanage "to eat the first rice". For mother *Lena* and a crippled child he even sent a bullock-cart. Now and then the children are allowed a trip to the beach. The famine-child *Kusa*, one about whom we reported last year (*cf.* page 100) was baptised, and *Katherine*, as the poor girl was called then, died not long afterwards from dropsy. It was not easy to gain access to the heart of this child. The world had dealt roughly with her, and it took a long time before the habits of cleanliness, patience and thankfulness began to manifest their first indications. *Katherine* remained a weak child up to the end, but we participate in the hope, with which *Mr. Ritter* saw her depart life. We rest assured that our merciful Saviour, who has led this poor lamb to our fold, has taken her from this world, often so cruel, to His father's house with its many mansions for the weary and down-trodden.

3. Udipi.

This station, like *Mulki*, had been for some years a kind of out-station, looked after by the brethren at *Mangalore* and at *Mulki*. In 1854 the Mission-house, and in the year after the chapel was built there. It was a difficult begininng, for at the end of the same year by instigation of one of the eight *Swamis* of the *Udipi-monasteries* the Mission-house, and in

March afterwards the chapel were burnt down and *Mr. Amman's* translation of the Tulu New Testament perished in the flames. Udiipi with its 8 out-stations (the largest of which is Malpe with its Tile-works) is the second station after Mangalore. It has decreased by 6 souls (1791 against 1797 last year). What has been said about the economical circumstances of Mulki in the year under review will hold true also for Udiipi.

In years of scarcity our congregation is dependant in secular matters on the Mission. It is besides sad to see how greatly they are wanting in energy and thankfulness. Even in ordinary times they are quite unwilling to perform their duty, such as paying the boarding-fees for children in the Orphanages, school-fees, etc. What we read about the spiritual life in Udiipi and its out-stations is rather discouraging. The Pastors complain of indifference to God's Word, want of religious knowledge, neglect of schooling. Very pleasing exceptions are the out-stations Kalyanapur and Shirva, and of course at every place are a few who are in earnest about their Christian life. As the Tile-works at Malpe were closed during the rainy season for 4 months, even there relief-work became very necessary. The Pastor of this congregation regrets to say that whilst the confidence of his flock in Mission-funds is unlimited, confidence in God is rather phenomenal.

Evidently spiritual life is at a low ebb in this congregation, and we solicit the prayer of our readers for an outpouring of God's Spirit upon this station that it may arise from spiritual stagnation and become a shining light and a dispenser of life to the surrounding heathen world. There have been only 3 new converts last year, but 104 persons are undergoing instruction for baptism.

The Evangelistic Work of this station has been conducted by *Mr. Eblen* and his staff, but *Mr. Keppler* also, who is in charge of the Udiipi-congregation, devotes much of his time to itinerancy.

Mr. Keppler's impressions with reference to this work are rather gloomy. He writes: "We are not wanting in opportunities to preach the Gospel at festivals and at market-places; but it is seldom that we can speak to large audiences. In most cases there are only a few who lend an ear for some minutes; it also happens that people let us stand where we are and do not show the least desire for the Gospel."—*Mr. Eblen*, on the other hand, reports that in the N. E. of the district the Catechists have been kindly received and that the people invited them to come again.—*Pastor Gabr. Bangera* on house-visitations in the neighbourhood of Udipi met with people who said: "What is the use of becoming a Christian? We had better remain what we are; but if we are expected to break our caste, we must gain heaven or, in other words, earthly advantages in exchange."

On the work of the Bible-women *Mrs. Keppler* writes:—

"There is a mother with some daughters, who were for a long time confiding and friendly. Some time ago it seemed as if we were not so welcome there as usual. One of the daughters however said: 'The hearing of God's Word is like fresh cool water, which refreshes one, when poured upon the body. Our Shastras are like muddy and bad water, which will neither refresh nor clean the body'."

The Orphanage for Boys at Udipi and in connection with it a Day-school for boys and girls is in a flourishing condition. It is a purely vernacular school up to the fourth Standard, but there is besides an Anglo-vernacular division for the third and fourth Standard, which works as a feeder for the Christian High School at the same place. The Vernacular School has 160 pupils (77 boarders of the Orphanage, 26 Christian boys, 29 Christian girls and 28 non-Christians), the Anglo-vernacular division counts 63 pupils (21 boarders, 17 Christian boys, 3 Christian girls and 22 non-Christians); hence the whole institution has 223 pupils.

Mr. Brasche's report contains the following remarks:—

“Whilst so many families were exposed to hunger, the children in the Orphanage had nothing to complain of; the sensible amongst them felt really thankful for their privileges. One of the boys, a well behaving, quiet and patient child, died of typhoid fever. His father, a workman in the Kudroli Tile-works, took him home, when he heard about his condition. On the whole our boys cause almost too little disturbance, one feels glad to see how one or the other begins to awaken from his dreamy lethargy.” Of course such an awakening may also go too far, for *Mr. Brasche* tells us that one of the boys plundered the box for church-offerings in such a cunning manner that an expert in thievery would not have done better. An unbloody public execution made a deep impression on the other pupils.—A very encouraging feature is the friendly disposition of the Hindu population towards the school. Even one of the 8 Swamis sends one of his near relatives to the school. As most of them join the school in the lower classes and continue their studies through the High School, they will be exposed for a long time to the Christian influence of our school.—The boarders in the Orphanage have been diligent in the school and in the garden belonging to the institution.

The Christian High School at this station, together with that at Tellicherry, are meant first of all to be preparatory schools for the Theological Seminaries and Training Institutions of the Basel Mission. All the boarders in those schools have promised to serve the Mission either as Catechists or Teachers afterwards, and only with this understanding they live and study at the expense of the Mission for 6 and more years. The High School at Udipi is frequented by 123 pupils, 47 of whom are boarders, 16 are Christian day-scholars and 60 are non-Christians.

Mr. Brasche, one of our most experienced educationalists and Principal of this school, lost two of his teachers by death. One of them, Jesudasa Soens, had taken leave for finishing his studies for the F. A. Examination in Mangalore. His wife died there of

typhoid fever and only 3 weeks afterwards he followed her by the same disease, leaving a little son, 8 months of age. Another great loss to the school was the death of its able Munshi Lakshminarayana. He was very much attached to the school, so far that when he was offered higher pay at a college, he refused and faithfully did his work as long as his bodily strength permitted.

Such of the students as passed the Matriculation or the Lower Secondary Examination, were sent to Mangalore for training, where they fortunately got the necessary supervision and religious instruction in the Theological Seminary, which for some time had been closed.

The results at Government examinations have been highly creditable to the school. Whilst at the Matriculation the average percentage in the Presidency was only 19-20, it was 30 in this school. Why 6 students did not pass, is an unsolvable riddle to the Principal. However last year's Matriculation has baffled the comprehension of a good many teachers and pupils all over the Presidency.

We cannot conclude without expressing our great satisfaction and joy with regard to the friendly relation of the public to the school. An official, who also did not hold back in showing his sympathy in our conflict with the Police, has been very kind towards the boarders in the High School; he would give them picnic at some distance from the school or a feast in the school. No wonder that on occasion of his transfer to some other place, he was invited to the school for a solemn farewell-taking, when some scenes of "The Merchant of Venice" were performed in his honour. This generous official is even prepared, though absent, to give a prize to the ablest boy amongst the pupils.—When the Munshi fell sick, a friend of the headmaster took his lessons in Sanskrit without any remuneration.

Mr. Brasche offers also his hearty thanks to *Mr. K. Krishna Rao*, the Civil Apothecary at Udipi, for the self-denying service he has done to the Missionaries, the schools and members of the congregation.

4. Karkala.

At the very beginning of our Indian Mission in 1834, Karkala was one of the places which was fixed on as suitable to be a Mission-station, but it was only in 1872, when the spiritual awakening amongst the Tulu population was at its highest and the Franco-German war was over, that this long-contemplated intention was carried out. However, the hopes entertained for this station have been realised but very slowly. Last year the number of Church-members rose from 110 to 126. From *Mr. Fischer's* communications on the little congregation we take the following remarks:—

People are regular in attending the divine services, but the Word does not seem to make a great impression, and one must not become weary to repeat the same truths again and again. A sign of great weakness and a real novelty in a congregation of the Basel Mission it was that the influential part of the congregation gave considerable trouble, because Mr. Fischer brought to church two Pariah-children, whom Government had handed over to the Mission. We are glad to say that Mr. Fischer did not yield for a moment to these manifestations of heathenism.—A very pleasant feature of the Christians there is their thrift, and this Mr. Fischer ascribes to the education by our former Missionaries. They pay readily what they owe for Church and school and even beyond that. A woman willingly underwent much trouble and exertion, when little children were given to her care, not minding the scorn of weak-minded fellow-Christians; she received also the two Pariah-children and nursed a sick inquirer until she herself fell sick. Also at this station our Christians had to be helped in these difficult times by relief-work. A mother with 3 children was helped by making coir-mats, one took a contract for stones and earth, and another learned carpentry, etc.—On the 28th October 8 adults and 3 children were baptised. One of the converts belonged to the potter's caste. He had been expelled from his family, because the devil's-priest asserted that the demons had taken possession of him,

and the relatives despaired of raising the necessary funds to exorcise them. A family consisting of 5 brothers, a sister with her 2 children and a mother called for the Missionary and told him, that they want to get rid of the demons. When asked how they arrived at this resolution, they said that another daughter had died lately and implored them to do so, saying: "Take me to the Mission-house that I may be immersed there and you all should go there, then a better time will come for you." They followed this advice and are now amongst the 22 inquirers of this station.

The little congregation leaves to *Mr. Fischer* and his Catechists much time for Evangelistic Work. We give the following extract from his report:—

A Hindu mother with her two children went to a festival of Mâri. Rich Hindus will on such occasions distribute water amongst the thirsty, and when at such a place one of the children asked for a drink. The mother said: "In order to compensate in the sight of God for all his unjust and cruel deeds, this man ordered this water to be distributed; yea, not a drop of this water full of iniquity we shall drink!"—A wealthy man, who is acquainted with the Word of God, long ago bought a New Testament in order to read it with his wife and daughter. He waits until God will prepare a way for him, when he will be able to carry out his desire to become a Christian.

In the course of last year *Mr. Fischer* succeeded in establishing a Girls' School in the Bazaar of Karkal.

It was a very difficult undertaking, as nobody was prepared to let a building for this purpose. With the help of a kind and enlightened Postmaster, whose wife in former years had attended a Mission school, a first trial was made. When the brother of the Postmaster came, the room in his house had to be left. A rich merchant, who almost had been won over for this good work, was dissuaded again by a narrow-minded lawyer. However, finally a room for the girls was secured, and *Mr. Fischer* relates of a very clever Hindu-girl, who voluntarily acts as a monitor. The smallest amongst these

girls know only Konkani, and the little monitor relates to these Konkani children the Bible stories in their own language.

5. Basrur.

After a rich spiritual harvest amongst the Tulu people in 1875, the station Kundapur-Basrur was founded in 1876, the funds for it having been given by a German lady, and the population being considered to be alive to the blessings of the Gospel. Last year we had 129 Church-members and most of these have come from other stations, this year—the out-station Keilkeri having come to an end—the number of Church-members dwindled down to 85. One consolation is a small number of real conversions that took place at this station.

Not much can be said of the small Congregation, the greater part of which is formed by the families of Mission-agents. People go to church and in all houses devotional exercises take place. *Matthaeus* (cf. last year's Report, page 76 and Report for 1898, page 64) is growing in grace and in Bible-knowledge. Also in outward matters God's blessing rests upon him; he has been one of the chief rice-merchants last year and nothing in the way of boycotting happened to him.

It is a matter of course that at this station much time has been given by *Messrs. Stier* and *Lüthy*, the Evangelist *Winfred Micha* and the Catechists to *Evangelistic Work*. *Mr. Stier* gives the following details from a preaching tour:—

In the first house a Brahman says: "Come along, we shall show you other houses; go to the Shudras, we desire neither heaven nor eternal bliss, if our belly is filled, that is exactly what we want." In the second house one says: "Give me Rs. 100, and I shall produce 20 persons who are prepared to become Christians, and I shall follow suit; if we get food without being expected to work, we shall gladly undergo the change." In the third house the father of the family is frightened by the thought that the Missionary and the

Catechists are going to read the whole of the New Testament, which seemed to be a rather big book. The man, with whom Mr. Stier lodged, first excused himself by saying that he could read only the writ written on a man's forehead. After having heard something of what is engraved in a man's heart, he said in conclusion: "What you say is true, but I am fettered, as a single man I cannot change anything, if only about 10 people would join you, but God did not give us the sense for it."—Mr. Lüthy visited all the important Hindu festivals (30 in number) and about 100 villages, even those situated on the ghats, also in the Mysore district (Sagar). He once assisted with his staff Catechists of the Wesleyan Mission. Only at one place he met with a resistance worth mentioning. At Hindu festivals people are almost disappointed and are lacking in enthusiasm, if we fail to appear. Mr. Lüthy was especially welcome in the houses of the Bilavar (peasants) and even the relatives of Matthæus do not exhibit a spirit of opposition.

Evangelist *Winfred Micha* writes of a man who was pretty well acquainted with the way of salvation:—

When invited to act according to his conviction, he said that he had spoken several times with his wife, urging her to leave everything and join the Christian Church, but she replied: "Do what you like, only not this!" Christian tracts and the Bible he could not read at home, his people on detecting this would expel him. Mr. Micha reminded him of the difficult position of Sivarama (Matthæus), who went to the houses of neighbours and climbed up trees to satisfy his craving for the Word of God. Shortly afterwards the man paid a visit to Mr. Micha at Basrur.

The Educational Work of the station affords a very satisfactory aspect. When *Sivarama* went to Mangalore, quite accidentally also some non-Christians went there. A rumour that they had converted to Christianity was spread about. This and the fact that the children going to the Mission school read Bible stories and Scriptural sentences at home, frightened people, and steps were taken to start a rival school.

But it seems that all has come to nothing. Another school at Kundapur is in a delightful state too.

6. Kasaragod.

As long back as 1867, Kasaragod with its present out-stations Ravaneshvara and Hosadurga were out-stations of Mangalore, but only in 1886 Kasaragod was raised to a separate station. *Mr. Borel*, who is in charge of the station now, praises the liberality of the Congregation (187 souls against 171 in the previous year) in all kinds of contributions. The congregations at Kasaragod and at the out-stations are small and yet a characteristic of the station is its wide-spread net of schools and its **Evangelistic Work**. To begin with the latter, *Mr. Borel* contributes the following:—

At Tekkil the Mohammedan Adhikâri is a most obstinate and persevering opponent of Mission-work. Two brothers of Catechist *Melothén* were beaten in our own school by the order of some one in authority, and the evil-doers not only escaped punishment in court, but the Mission was even accused of having muddled the water. Such treatment we, as Missionaries, can only retaliate by making Tekkil an out-station of Kasaragod. At other places we do not experience much opposition. The educated Hindus at Kasaragod are very amiable but, with one exception, they do politely evade religious controversies.

Mr. Dürr, who at the end of 1899 was deeply impressed at Dharmasthala and Subramanya by the wretchedness of the Hindu religion and by the power it still exerted upon the minds of the poor and uneducated, on a preaching-tour to Mukkura met with unusual hospitality at the house of two brothers Banga and Kariappa. As he went from house to house, Kariappa turned up here and there and always with a few witty remarks silenced opponents. "In the evening, when people came to see us, he would assist us in a similar manner. His brother Banga is a venerable old man, who only

fails to understand why Christ rose from the dead. In the evenings, the whole family joined in the evening prayer, and the good people were really touched on hearing that we remembered them before God. The old mother on such occasions would say: 'Indeed, you are proper men, we are only half men, but now since you have lived amongst us like a father, I know things better and feel quite changed in my mind.' The good people returned the visit at Kasaragod. A Brahman, who was living in an out-of-the-way place and, who consequently was less under the influence of caste prejudices was very kind to us and asked us: 'What makes you go out to this solitude? I have not deserved this, what can I do in return?' he said and treated us with what was in his house. The Brahman women in those parts, even if no man was in the house, did not run away, they offered us a seat and brought milk and betel-nut."

The Educational Work at this station is rather extensive; there are 10 schools with 659 pupils, 622 of whom belong to the Primary department. The Girls' School at Kasaragod suffers from the competition of two other schools in the same locality. The biggest school is the Lower Secondary School at Hosadurga (with about 170 pupils), of which the Inspector of Schools remarked: "Your Hosadurga school does splendid work."

A very intelligent class of Nairs (Shudras) seems to attend the Tekkil school. When they joined the school $1\frac{1}{2}$ year ago, they were not able to read a single letter, and now they read fluently Malayalam and Canarese, and also in English they are not behind others. The fanatical Adhikâri there tries his best to prevent not only his co-religionists, but also others from going to our school.

7. Puttur.

This our youngest station was for about 10 years an out-station of Mangalore. Two Catechists were posted there and later on an Evangelist in addition. Puttur is an important place, about 25 miles inland the Tulu country.

Although originally part of the Mangalore-field, the Puttur station comprises now the largest field of labour in South-Canara, although in the east there are tracts of forest with a very thin population. On the other hand, the nearer one comes to the ghats and the thinner the population, the greater is the effort demanded of the Missionary. Puttur is the seat of a Deputy Collector, a Tahsildar, a Magistrate and other Government officials. The best pieces of land in the immediate neighbourhood of the town are in the hands of Government, private property is too expensive, and so the Mission had to build the new bungalow $1\frac{1}{2}$ miles away from the town, near the way to Mangalore. Apart from the only drawback, that it is a little too far from the town, the situation of this new Mission station is said to be excellent. On the 6th of May the new building was consecrated with great solemnity in the presence of a good many Missionaries, native officials and other friends.

For the present we can scarcely speak about a congregation at Puttur. The 43 persons mentioned in the census are chiefly the families of Mission-agents and servants. About 12 miles distant from Puttur resides the Christian family of a farmer. The station has no schools yet and so there remains but a short account of the important work of **Evangelisation**. We take first a portion from the interesting report of *Mr. Schosser*, who is in charge of the station:—

“What *Dr. Uhlhorn* in his ‘Conflict between Christianity and Heathenism’ says about the attitude of the educated towards religion, seems to hold true also for the parallel classes in modern India. ‘Without rejecting altogether the popular belief and openly breaking with it, they reserve for themselves the higher knowledge of the educated. They themselves do not believe in the existence of all these gods, but they are of opinion that it is useful and in the interests of conservatism, if the common people still cling to this belief.’ Still I met with an educated man, who was anxious about salvation and felt conscience-stricken on account of his undecidedness. On the tender young shoots of spiritual life in the

family mentioned in the Report pro 1898, page 37, something like mildew seems to have fallen. Our readers are earnestly requested to remember such struggling souls in their prayers."—Also *Mr. Schosser* attended the festivals at Dharmasthala and Subramanya and was astonished to behold the display of a great outward splendour at Dharmasthala, after all a poor substitute for what an immortal soul thirsts for. *Mr. Schosser's* impression, as received from house to house visitations, is that in consequence of dearth and other miseries the hearts of many people have become more susceptible and accessible to the Gospel.

Evangelist *Imm. Soens*, after giving an interesting account of the origin of demon-worship in the Puttur Taluk and of a Hindu festival at the Kaveri-Sankramana with its sacrifices offered to the dead, tells about a Gauda-woman (Brahman), who admitted that the only profit realised from her demon-worship consists in having spent all her property to "the Lekkesiri". The head of a family admits likewise that since they have left God and turned to the Bhûtas, they sit in the dark and come to ruin through the cunning of the Brahmans. A Mopla, hearing this confession, affirms it and adds in his simplicity: "Yes, the Brahmans know that very well and hence the whisper into the ears of the dying: All is illusion, Mohammed is the only true Guru!"

Mr. Spaich relates about his experiences amongst the people in the neighbourhood of Puttur. Some rely entirely on the mercifulness of God, who will be satisfied with any honest exertion on our side, others in self-salvation, and if this should not avail, one must look forward to a new birth, accompanied with better results. But *Mr. Spaich* met also two upright seekers after truth. One of them would fain follow Christ, but not "without the camp, bearing His reproach".

The station wishes to offer hearty thanks to *Mr. E. Stocking*, the Apothecary at Puttur, for the valuable services rendered to the Missionaries there.

II. COORG.

8. Mercara.

About 1853 *Dr. Mögling* started an English school, which after a few years was made over to Government. Later on, brethren of the Mercantile Mission-Branch did business at Mercara, and only as late as 1870 Mercara became a real Mission-station. Times have been hard also in Coorg, but the high wages paid to workmen there enabled many people to make both ends meet. The poor amongst the Coorgs were too proud to live on relief-works and preferred to take advance from their chieftains. By arrivals from other stations the Congregation increased from 142 to 159. 123 of these live at Mercara, the other 36 at the 3 out-stations and some Estates, and can only be looked after at a great expense of time and money. In ordinary times our Christians in Coorg easily may earn their livelihood, and this is a reason why all sorts of people—and not always the best kind—feel attracted to go there to try their chance.

As to the Mission-Work carried on from this station, it is characteristic that *Mr. Sikemeier* tells us that almost all the Christians of our Mission at Mercara are not natives of the place.

They came from the Talu country, from Canara, Malabar and the Tamil country. There was on an average only one convert a year during the last 30 years. Amongst these few there are only one Coorg man and 4 Coorg women, especially girls. The only Coorg man, who is in our congregation there at present, is our Catechist *Gabriel Almanda*. As far as the people of the soil are concerned, there is no doubt that Coorg is by far the most barren of our Mission-fields. Formerly we were fortunate enough to have two influential friends amongst the Coorgs; both have died now and the son of the

second has turned out a bitter enemy. The women amongst them have no objection to a Missionary lady coming to their houses, but they refuse to listen to a religious talk. Only on a few Estates our Agents are allowed to preach to the coolies; most of the planters refuse permission. On the Mercara-bazaar, however, regular street-preaching takes place.

Mr. Veil, who since 1878 manages the Mission-Shop at Mercara, has not less than his brethren of the clerus to cope with unfavourable circumstances within his sphere of work. As they are typical of all our Mercantile Establishments, they may be mentioned here:—

“There is not much money in the little country at present. ‘That Coorg is sinking’, is the opinion of a good many planters and others. The competition through the large Madras firms with their branches in Bangalore and other places, the improved means of traffic, the direct communication between the planters and their agents at the coast and at home, and above all the competition of native-merchants, all this has considerably reduced the number of customers, and such as remain are not so easily satisfied as formerly. The Shop deals not only with articles imported from England and Germany and with the productions of our Weaving Establishments and Tile-works, but also with tracts and Bible-portions. There is besides opportunity every day to bear witness for the Lord before all the non-Christians who come to the Shop. But also *Mr. Veil* complains of the great indifference and dullness prevailing among the Coorgs in spiritual matters. One cannot say that these Coorg-people have heard the glad tidings too often, but there is no knowledge of sin and no desire for salvation. The flourishing liquor-shops go far to explain the spiritual sterility of this field. Besides as long as whole families do not join the Christian Church, the difficulties for single individuals are almost unsurmountable.”

9. Anandapur.

Anandapur was the first of our Coorg stations. *Dr. Mögling* intended to establish with a few of his converts an agricultural

colony and with the help of his pupil and friend *Kaundinya* he purchased some land and, in 1856, made settle down a number of Holeyas, a class of liberated serfs. The place was called Anandapur (city of joy) and in 1858 was taken over by the Basel Mission Society. From the very beginning the colony had to struggle for existence, and about 1870 the Mission had to buy also part of the property. Another difficulty is the unhealthiness of the station. The place chosen for the Mission-house was not well selected and most Missionaries there suffer greatly from fever. At the beginning of last year, *Mr. Fischer* left for Europe and *Mr. Fritz* took charge of the station. The Congregation (211 souls) is very poor, and also at this station for 6 months the poor had to be saved from starvation by relief-work.

Mr. Fritz thinks that his people appreciate the kindness of Mission friends at home, and show themselves thankful not so much by words, but by attending church more regularly and being faithful and diligent at their work. There are associations for young men and young women that are well attended. Of course also very doubtful elements are mixed up with the congregation, most of them have gone the wrong way in consequence of idleness. It is a hopeful sign that in the congregation good and bad elements seem to separate more decidedly than formerly.

The services of *Mr. J. Chandran*, the Dresser there, have been highly appreciated, and we thank him for all his kindness.

The work of Evangelisation after the transfer of *Mr. Rath* seems to have been chiefly in the hands of Catechists, which in so far is a drawback, as Coorgs will not receive so well a band of Catechists without a Missionary.

The misery amongst non-Christians was very great indeed. Although they saw that Christians and probationers were provided with work, they did not join us in large numbers, which perhaps is not to be regretted.

Last year we reported the first time about the Orphanage at Anandapur. 16 new children were admitted last year, and there are now 28 boys and 22 girls in the institution. Of course the experiences are not always encouraging. One feels compassion, and admits a poor fellow and after some time one comes to know that an adder has been nourished in one's bosom.

Mr. Fritz relates about a Brahman boy, 13 years of age, who after having received help revealed himself to be a crafty thief and an enemy of Christianity. Whatsoever one would say about God and heaven, Satan and hell, he used to answer: "I want to go to hell, I am not afraid of the devil, don't tell me anything about Jesus!" For the sake of others we had finally to send him away. His sister, 9 years of age, is a modest, amiable girl. These children have been led in very different ways to this place of refuge. There is *Ruth*, who by a planter and a friend of our Mission had been found on the road lying near her starved mother, her life being almost extinct. The kind gentleman nourished the child for some time and then sent her to our Orphanage. *Lakshmi*, 8 years of age, was brought by her sickly father. He had tried for a long time to sell her to somebody, but nobody would take her. The father, a widower, was anxious to go back to Bangalore. On hearing that at Anandapur the Mission buys children (!), he went to Anandapur. Of course he received no money, but the child being tired of wandering about, asked to be left with us; the unnatural father joyfully went away. One day the boys report laconically "a new one" has arrived. On going out *Mr. Fritz* beheld a boy about 11 or 12 years of age, in rags and rather problematic-looking. He had been a "boy" in the house of a Turk, where he got many a beating, but little in the way of bread. Consequently he ran off. After having received a bath, clean clothes, and his hair having been cut, he indeed looked like "a new boy".

The children get schooling every day until half past one. Then the boys are occupied in the Mission-compound with

coffee and rice planting, the girls with needle-work, cooking and washing.—Stealing and lying are the most common offences amongst the children and, of course, it will take some time until such evil habits are rooted out. Let us hope that many an able workman, Teacher and Catechist and many pious mothers will rise from this school and instil life and blessing into the congregation.

III. SOUTH-MAHRATTA.

10. Dharwar.

This station is the second child of our Mission. In 1837 *Hebich* and *Mögling* commenced the work there, and they have been greatly encouraged to do so by the generous assistance and the kind sympathies of English friends and some influential Hindus. But soon our brethren had to experience the unsusceptibility of South-Mahratta to the Gospel, which has become almost proverbial. Bearing in mind that Dharwar is only second to Mangalore in age, it is rather painful to think of the very very slow growth of this station. In 1850 there was a little Congregation of 63 Christians and now, after 62 years, there are only 188 Church-members. *Mr. Bode* had to go home and *Mr. Ernst* has taken his place as Pastor of the congregation. The station also last year suffered from plague and famine. "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them," we are glad to say, has been the experience of our brethren in Dharwar. Our Christians have learned to appreciate the consolations of God's Word in the days of trial. The observation of the Lord's Day has improved and the Holy Sacrament is kept in great honour. The Lord's Supper being esteemed as a

means of grace, some who had been excluded from it, felt it as an almost intolerable punishment. For the first time last year the congregation had a Mission-festival, and from the neighbouring Hubli not less than 100 guests were present. It was a great refreshment to the Church that in the forenoon of this day three adults were added to the congregation. We are exceedingly happy to finish now the story of the weaver at Tegur (*cf.* Report for 1897, page 33 and Report for 1899, page 36). *Mr. Braun*, the itinerating Missionary at Dharwar, makes the following communication:—

“The resolution of which we reported last year, has been carried out. The wife of the weaver died, and in order to loosen the last tie binding him to his former connections, thieves entered his house and took away his whole possession (about Rs. 700). The man looked upon this as an answer to his prayers, for he had asked God to set him free from cares for earthly goods. In a similar spirit he did not take any step to recover money which he had lent to a man of the same village. He managed to escape and went to a daughter married at Dharwar. He had nothing but his clothes with him, when he came and said: ‘I desire to go to heaven and you can show me the way there.’ Nothing could make him waver from this resolution. Already his father had been inclined towards the Gospel. When he was dying, he laid a tract into the hands of his son and said: ‘Son, what is written in here is the only truth, you will find the way to heaven in this.’—And now 50 years old he has been baptised. His face beamed with joy and peace, when he received the name ‘*Vishvâsappa*’. How he rejoiced in our Christian services long before his baptism. When he heard about the sufferings of our dear Lord, tears would run down his cheeks. He has got a loom again and earns his bread by his former profession.”

The second candidate for baptism has been in connection with our Mission since the foundation of the station. For about sixty years he has been satisfied with working in the Mission-compound,

and as to consciousness of sin, he seemed to be absolutely free from it. However, he awoke at last, and now everybody, even the servants in the Mission-houses, helped together to prepare the old man for baptism. His relatives of course now forsook him. To instruct him was a difficult task, after 2 or 3 years a pause had to be made. One feels pity on hearing the old man say: "What else do you want from me? Look here, I do believe in the Lord Jesus Christ, I do not any longer believe in Krishna, Râma, Ganapati and the like, for they are no gods and I do not pray to them." 80 years old was he on the day of his baptism. A few weeks afterwards he called for the Missionary. On his arrival the old man said: "Salam, Sahib, I go to my Saviour in heaven," and then died.

With reference to the *Evangelistic Work*, it seems that at some stations in South-Mahratta a fakir caused some disturbance. He seems to have preached against Christianity, and his method consisted in speaking against the Bible and its heroes. On superficial people he made some impression, as *Mr. Reusch* thinks; unbelievers laughed at the Bible and the fakir likewise.

On non-Christians plague and famine had not the wholesome influence as on some Christians. Some preferred utter misery to being helped by Christians. A widow with 3 children was taken in, first the three children and then the mother ran away. Vagabondage seemed to have become a habit with many of these miserable creatures. Some had no objection to relief, but showed a great aversion to relief-work.

It will be found interesting to hear with what result *Mr. Braun* tried to follow up the work done by God in Vishvâsappa's case.

He went to see his relatives and found that the son of Vishvâsappa had been touched in his heart by the Word of God to a certain degree, but is still too timid and anxious to venture anything. The younger brother fails entirely to understand how his brother could have taken such a step. To make a greater impression on the

family, Vishvāsappa was called to assistance. His people were rather still, but not unkind. But on the following day, the younger brother cursed him in his own house; he was, however, sorry for it afterwards and the other members of the family did not approve of it. They even invited him to stay for a few days with them, which he did and read the Bible with his brother and son, who asked him to teach them how to pray. Unfortunately, a second brother then arrived and he succeeded in getting his brother expelled from the house.

Amongst the higher classes of the population, it seems, the Bible is much read. Mr. Braun once talking with two fakirs in the streets, a wealthy Hindu passed by. He set the two fakirs right and invited Mr. Braun to come to his house. There was not only an old piano in the room, but also a Bible on the table, evidently much used. The gentleman acknowledged that he reads the Bible daily, but as to becoming a Christian he cannot yet make up his mind. The Catechist was allowed to offer a prayer.

As to Educational Work, Dharwar is the most important station of our South-Mahratta District. Besides a Congregational School and a Primary School for non-Christians, we have a High School with 11 masters and 204 pupils. The school comprises almost all the sections of the Dharwar population. *Mr. Reusch*, the Principal of the school, gives the following details:—

Brahmans 78, Lingaits 33, other Hindus 34, Pancham 1; Moham-medans 10; Christians from the Students' Home 30, Christians from the town 10; Eurasians 6, Parsi 1, and Jew 1. As to the optional language 37 take Sanskrit, 157 Canarese, 4 Mahratti and 6 Latin. Mr. Reusch and our energetic Christian Headmaster, *Mr. Alexander Jaganathan*, B. A., experienced great difficulties last year. The competition of the Government-school is of such a kind that scarcely an educational "Bhagirathan" would be able to come up against it. If one hears that the headmaster of the Government-school is an addition to this Vice-President of the Municipality, that

after having been formerly Principal of the Normal School, he now has been appointed acting Educational Inspector; one can imagine that the Manager of a school, which is considered by such an all-powerful personality to be a rival school, will not feel himself on a bed of roses. No wonder the Government-school increased to 400, our school dwindled down to 169. By reducing the school-fees, Mr. Reusch succeeded in improving things a little. The school is of great importance to us, as the youths of the Students' Home (the future Pastors, Catechists and Christian Schoolmasters of this district) get their secular schooling in this institution. The masters of this school, Brahmans and Christians, afford an example of a most laudable harmony; it must be a pleasing sight to behold them sitting together when school-hours are over and drinking a cup of tea. The results in the Bible-lessons given by Mr. Bhaskar in the third Standard, Mr. Reusch found excellent. In the higher classes the students are attentive; since the Sanyâsi had been in Dharwar, some exhibit a spirit of controversy. The results at Government examinations have been highly satisfactory.

The Students' Home with its 38 inmates takes in the place of our Christian High Schools in Canara and Malabar. 30 of these youths go to the High School, 7 have joined an Upper Primary School (practising branch of a Normal School), and 1 the Normal School. From 11 to 5 o'clock they attend these schools. The necessary bodily exercise they get after school-hours by water-drawing, gathering or cutting of firewood, carpentry and gardening.

Mr. Reusch intends to make a trial with washing and flooring (in case he gets the necessary machinery for the latter purpose). The Christian youths in South-Mahratta undergoing all these exercises most willingly and even not shrinking back from gathering cow-dung, seem to be a very reasonable set of young men. We presume that this partly explains the fact that one scarcely hears of debts of Mission-agents in South-Mahratta. Two of the students finished their course of instruction and joined the Theological

Seminary at Mangalore. Mr. Reusch is of opinion that the non-Christian pupils of the High School do not exert any dangerous influence upon the Christian students, and he adds: "It happens on the other hand that Christian pupils defend their Christian belief before non-Christians, and that they give a good example by good behaviour and industry."

11. Hubli.

Only two years after Dharwar, in 1839, Hubli, the chief town in this district, was made a station. The progress also at this place was rather slow, but it was continuous.—*Mr. Berli*, the Missionary in charge of the station, feels thankful that plague spared the place in 1900, but rain set in very late, and when the grain began to sprout it stopped and the rain wanted for the second harvest did not come at all. Hence the prices for food were three times as high as in ordinary years. The weavers in the Congregation were almost destitute and two of them learned washing, which in this part of the world means a step of utter desperation. Affliction in Hubli had not the same effect upon our Christians as in Dharwar.

Mr. Berli tells us that a special prayer-meeting after the first good harvest was not well attended, especially not by the poor. Where there is no trust in God, there will be confidence into illegitimate expedients. There was a plot in the congregation concluded for digging for hidden treasures under the advice of sorcerers. A boy 10 years of age was employed as a medium to show the treasures. The matter was brought to light at last and the offenders were put under Church-discipline.

But *Mr. Berli's* report contains also some very encouraging news about his congregation. One member of the congregation on each pay-day gives one Rupee to the Mission. Another one keeps a box for thankofferings in his house.

Or it may happen that a father on the day when his child is christened, gives a considerable donation.—The congregation in Hubli and Unakallu has increased from 421 to 434. Three adults have been baptised during the year. It is a pity that Unakallu, small as it is, should be divided into parties. The non-Christians in those parts are said to be friendly disposed towards Christianity and its Missionaries. How important then that a congregation in their midst will render Christianity attractive to them.

As to the Work amongst non-Christians *Mr. Rath* thinks that in those parts with which he is acquainted, there prevails a most decided hatred against Christ.

People will coolly listen to any exposition, even on sin, but as soon as the name of Christ is mentioned they retract even what they had admitted before. They are ready for religious disputations under condition that Christ's name is not introduced. Of course such a condition is quite out of question. The testimony of what we as Christians enjoy through believing in Christ is just the one thing needful in proclaiming Christ's kingdom. *Mr. Rath* tells us about a man in Unakallu, who has abandoned idolatry, is well acquainted with the Missionaries, prays to Christ, calls Jesus his only hope and desire, and is fully convinced that he will perish without Christ. He wished to be baptised, but the relations prevented the Catechist from entering the house and the poor man from going out. For the time, nothing can be done but commend this man to God and His grace.—*Mr. Berli* is of opinion that in this part of the country neither plague nor famine made a great impression on non-Christians. On the other hand 'although the belly is the god of these people', yet the allurements of that *Sanyâsi* did not avail much. The attacks were too clumsy.

One instance will suffice. "The Bible cannot be believed," he maintained, "there are so many Bibles: there is *Tolstoi's Bible*, one found in Tibet, the Bible of *Barnabas*, the Roman Catholic Bible, that of Protestant Christians, the Galatians too had their own Bible,

which is not yet printed". If such delicious nonsense turns the attention of the people to the Bible, we have every reason to be thankful that the Sanyâsi has promulgated his original thoughts on the Bible in this part of India.

Our School for non-Christians at Old Hubli suffered first on account of the plague and then by the famine.

Mr. Berli, on behalf of the station, offers his most sincere thanks to *Dr. Cardoz* for his professional assistance to the Missionaries and the Native Christians at Hubli.

As a rule at all our stations there is a monthly course of instruction for our Catechists (*cf.* last year's Report, pages 31 and 32). The table set by *Mr. Berli* before his fellow-workers was abundant in spiritual food. As in those regions Ârûdha Svâmi, a Vedantist of great renown, makes much ado and has gathered many disciples round himself, Vedantism was one of the topics taken up. *Mr. Berli* besides gave his views on the development of the offices in the Christian Church, on some doctrines of Romanists and Ritualists, on the origin and authenticity of the Holy Scriptures.

12. Bettigeri.

Two years after Hubli, in 1841, Bettigeri and its out-station Malasamudra were founded. Ambassadors of the so-called Kâlajnâna-sect, who pretended to acknowledge in the appearance of Christianity in India the fulfilment of an old prophesy, came from the east of Dharwar and Hubli, and our Missionaries were impulsive enough to believe in the purity of these people's motives and consequently they were deceived. The weavers amongst them were settled down at Bettigeri and for the peasants an agricultural colony was established at Malasamudra. After a short time, the Missionaries were left alone with their new-built houses, and they

had to begin anew in the ordinary manner by preaching and schools. Through the conversion of some families at Shagoti in 1865 another out-station arose, which soon surpassed Malasamudra. In Bettigeri we have 423 Church-members, in Shagoti 113, and in Malasamudra only 24 (the whole station 560). During the last year, *Mr. Mayer* has been in charge of the Congregation; at the end of the year *Mr. and Mrs. Warth* arrived from Europe and set free *Mr. Mayer* for itinerating work. The Christians at Bettigeri diligently attend church on the whole, but there are exceptions to the rule, for at the end of the year a few had to be excommunicated as they never attended church, and all efforts to improve them had proved abortive. Some of those going to church are in danger of supposing that they deserve to go to heaven for doing so.

Bettigeri had the necessary rain, but only Bettigeri, the two out-stations have not been so well off, and also in Bettigeri some of our people were compelled to fast one day or one day and a half in a week.

The Orphanage for Boys contains 67 boys. *Mr. Mayer* is satisfied with their behaviour in general, but he also complains of their dulness. They show no spirit; they are lounging about instead of playing. This is to a great part the fault of the Schoolmasters, who believe that it is incompatible with the dignity of a Schoolmaster and contrary to good manners to play with their pupils. Even the example of an European Manager will not persuade them to put off this misplaced solemnity.

13. Guledgudd.

In 1847, an adherent of the so-called Nudi-sect (a mixture of Pantheism with some Mohammedan and Christian ideas)

came from Guledgudd to Bettigeri; he found what he sought for and was baptised there. As others followed from the same sect the station Guledgudd was founded in 1851. Guledgudd with its out-stations is the largest station of South-Mahratta (617 Church-members). This station suffered greatly by last year's dearth. The misery was greatest in the northern part of the Bijapur district. Though seed was sown three times in many places, nothing would grow. Some useful work could be done by giving relief-work to poor Christians. Four adults and 11 children were admitted to the Christian Church. Amongst these were the parents of a girl in the Orphanage with the remainder of the family. *Mr. Lutz* is not quite satisfied with the spiritual life in the Guledgudd Congregation, although the hand of God lay heavily on them: the famine having been followed by cholera.

It is a pity that almost all the Pastors in the South-Mahratta district complain of the negligence of parents with reference to the schooling of their children. A change for the good has taken place at the out-station Halkurki (*cf.* last year's Report, page 87). There love seems to have overcome the obstinate hearts. *Mr. Lutz* received 4 poor children from the little congregation into his house and heart. They were awfully ignorant when they came, and when they joined their class-mates again they distinguished themselves very favourably. To come nearer to the hearts of his estranged flock, *Mr. Lutz* took lodgings in the little chapel situated picturesquely on the top of a hill, and through intercourse with the children also the hearts of the parents were drawn nearer. Every evening the little ones "paid their respects" to the Missionary, recited their scriptural sentences and after having received some food they went home.—Of Kardenhalli, the second out-station after Mushtigeri, *Mr. Eisfelder* reports that the people there are confiding, contented and thankful. Most of the inquirers came from there.

Both of the Missionaries there take part in the Evangelistic Work of the station. *Mr. Eisfelder* mentions the following:—

In a place called Aminagudde a man sometimes used to come daily and declare that Christianity is the only true religion. He had read a good deal and talked also about baptism, but owing to his fickleness he could not come to a decision. — At Honyund Mr. Eisfelder was challenged to enter upon a public disputation. The terms were not quite fair: on our side only the Missionary was allowed to speak, the Catechists had to keep silence, on the opponent's side everybody was privileged to take part in the discussion. Mr. Eisfelder was cautious enough to take the lead in the business, so as to avoid unprofitable talk on all kinds of the subtleties. The topics were God, His existence, the love, justice and holiness of God, our duties towards Him, and the circumstances at that time were favourable to a very practical treatment of all these subjects. When finally Mr. Eisfelder began to exhort them to resist God no longer and besides not to leave love's labour entirely to Christians in Europe and America, they quite forgot their disputation and listened most attentively.

Although there are no paid Bible-women in Guledgudd, *Mrs. Lutz* with the assistance of her ayah and the wife of a Catechist worked amongst the Hindu women in the neighbourhood of Guledgudd.

The **Girls' Orphanage** at Guledgudd is under the management of *Mr. Eisfelder*. Out of 77 children 69 attend school. In autumn two children from Dharwar brought measles to the school, and not less than 20 children were attacked by the disease. Fortunately none died, but as usual most of them suffered for a length of time from the after-effects. In the examinations the children fared well on the whole.

Christmas-time last year must have made a deep impression on the heart of the children. In a time when the whole country suffered from scarcity of food, Christian friends in Europe prepared an extra treat for poor children out here in India. Besides, on the morning of the festival the whole of the school went to the town (some miles distant from the Orphanage), where the songs of children

helped much to make the service in the church more impressive. On this occasion 6 of the children received baptism. What a joy it must have been for Nagi (now Sulakshmi) to be admitted to the Church of Christ together with her parents and the other children, who had followed her. There was little Subhakti, a dear child, who however had to be divorced from her former husband, before she could be baptised. Two others of the girls, when they came and asked admittance to the Orphanage, they said that their parents had died from plague, which story proved to be untrue. Their father, a holy hemp-smoker and vagrant, was on a trip to Benares and the mother wandered about in Guledgudd, so before the children were baptised, the written agreement of the mother was obtained.

14. Bijapur.

The station at this historical place was taken up in 1885. The growth of this congregation has been rather slow (46 against 50 in last year). With reference to the famine *Mr. Metz* reports:—

"In places, where last year no harvest could be obtained, this year things are satisfactory, but the part of our district, which is called the granary of Bijapur, had no harvest at all. Many villages consequently have become depopulated; people have either gone to places where the Government has opened relief-work or they have gone to the Nizam's dominions, where they have had a good harvest. Another calamity of this station was the scarcity of water. The poor in this district seem to have been very well looked after by Government and the Municipality of Bijapur. Besides also wealthy Hindus distinguished themselves by liberality. One of them is said to have fed about 200 persons a day. In addition to hunger and thirst the poor people of this district were also visited with cholera and an epidemic of typhus. Cholera passed by our little congregation, but *Mrs. Metz* had a bad attack of typhoid fever and one of the Christian Schoolmasters

died. We offer our hearty thanks to the Civil Surgeon *Dr. J. H. Horton*, who treated the family of the Missionary and the Native Christians with great devotion and skill. *Mr. Metz* is pleased with his little Congregation. People go regularly to church and joyfully contribute to the expenses according to their ability. For cleanliness and a civilised appearance they compare favourably with their Hindu or Mohammedan surroundings.

Of course, at such a small station the greatest part of a Missionary's time will be given to **Evangelistic Work**.

Mr. Metz and his Catechists preach in the bazaar, but on one occasion not a single person appeared, the people there being passionate card-players.—Out in the district *Mr. Metz* in general met either with sympathy or indifference, open hatred was rarely experienced. Of course, the pressure of public opinion is also felt. "Once on our way home," *Mr. Metz* relates, "we passed the house of a goldsmith who, sitting on the threshold of his house, invited us to come in. We did so and had a pleasant conversation with the man. Then somebody passed by, saw us and said: 'Oho, you have called in the pādri and his people, what does this mean?' The people were so upset after this that we thought best to withdraw."—"Three years ago, in a little town, a Swāmi invited me to a public disputation. No Catechist was allowed to open his mouth. Knowing the ways of this man, I made up my mind to accept the offer, but to frustrate his intention. 'Who are you?' he commenced. 'I am I.'—'What are you?' 'I am I'.—'What do you mean by saying I?' 'I mean I'.—'Who speaks through you, if you speak?' 'If I speak, then I do speak.'—'What is the meaning of saying I?' 'If I say I, then I mean to say I'.—Now I asked him: 'Do you know what a man means, if he says I?' 'I know it most certainly.'—"Well, why do you ask me about it?' He seemed to be a little perplexed and when a Catechist put in a question, he said rather angrily: 'You have broken the agreement!' After that he wanted to send away all present, to which I objected, saying: 'It is not becoming to you to

show anger. I did not come here to lose my time with such subtleties and puerilities, but to bear message of the salvation in Christ for sinners guilty of death, and this message is meant also for you, old man. If you do not accept Christ as your Saviour, you will be lost.—The answer which this Swâmi had expected from me, was: ‘I mean, I am a man’, and then, as a Vedantist, he would have gone on to prove that man is only part of the Divine being, and that sin and salvation are words which convey no meaning. Now this man I met again the other day. He listened attentively to our preaching and remembered our conversation three years ago very well. When we said good bye, he took my hand, accompanied us to the gate of the town and promised to pay me a visit at Bijapur.”—In a village 54 miles away in the N. E., Mr. Metz made the acquaintance of people who had read Christian books and thought on their teaching. The headmaster of the school there said: “We cannot do otherwise than trouble ourselves about the Christian religion, and as soon as we have come to the conclusion that it is the true religion, we shall be bound to join you, whatever the consequences of such a step may be.” The same man, 5 years ago, in a somewhat rude manner had rebuffed the Missionaries with the remark that the Hindus are in possession of a much more excellent religion than the Christians.

The Mission keeps up three schools at Bijapur: a Mahratti Primary School for non-Christians, a Canarese Primary School for Christians and non-Christians, and a Mahratti Girls’ School. The Girls’ School gives opportunity to *Mrs. Metz* to do some Mission-work amongst Hindu-women, the mothers of these girls inviting *Mrs. Metz* to come to their houses.

15. Honavar.

Politically Honavar does not belong to South-Mahratta, but to North-Canara. As it however belongs to the Bombay Presidency and as the educational rules are the same there as in South-Mahratta, we found it more convenient to connect this

single station of North-Canara with South-Mahratta. As far back as 1838 a school was opened in the bazaar of Honavar, which had to be closed again. Then in 1845 Honavar was made a Mission-station, but the work there was several times given up and taken up again. In 1866 Karwar was tried as an out-station with no better result. Although as regards the founding of a Christian congregation there, Honavar proved to be a painful disappointment and a failure, it is not to be despised as a centre of evangelisation, for God granted some precious fruits from this field of labour. As to the Congregation in Honavar itself, we are glad to say that *Mr. Risch*, the Missionary in charge of the station, feels free to draw a more pleasant picture of his Church this year than in previous ones.

Some disturbers of the peace have gone and the remaining part of the congregation is anxious to come to a better understanding with its spiritual leader. The attendance at divine services is all that could be desired. During the hard times, when the weavers had to wait for their wages, one did not hear murmuring or lamentation.

Mr. Risch, in the first year of his work at this station, made some extended Preaching tours with the intention of getting acquainted with his new sphere of work.

Though he came through parts of the country, where the Gospel seemed never to have been preached, he did not come across people, who never had heard about Christianity. Knowledge about Christ had reached them at Hindu festivals. We are glad to hear that at a Hindu festival near Honavar the younger members of the congregation quite of their own accord helped by singing and by selling tracts. On the whole, the success of the work has not been encouraging. *Mr. Risch* met either with indifference or with outspoken aversion. However, the preaching at Anilgodu *Mr. Risch* considered a real pleasure, and he ascribes it to the influence of our school there. We have another school at Herangadi, and these

schools seem to prepare the way for evangelisation, as they remove all kinds of prejudices against Mission-work, as well as teach Christian truth in the elementary manner suited to the people.

Mr. Samuel Bunyan, our Evangelist (stationed at Karwar), makes the following remark:—

“I cannot point out any fruit of my work. Of our Lord Jesus we read: ‘Behold, all the world runs after Him.’ Why is my work not accompanied with any result? Does the cause lie with me? These questions urge me to earnest prayer that God for Christ’s sake may equip me with the necessary power from on high. However, people listen to our preaching and this in itself is also a kind of fruit.” At Bhatkal an old schoolmaster came to the travellers’ bungalow, and in a conversation with Mr. Samuel declared all the Hindu gods and Hindu customs to be useless. “However one experience,” he says, “keeps me to the old belief. In our temples we cover the idol all over with flowers, and if we have a special request, we will ask the idol to give us a flower in acknowledgment of the god’s readiness to fulfil the request and behold, often a flower falls into the lap of the petitioner.” Mr. Samuel’s answer was really to the point. “If you again go to the temple with a special request in your heart, put the flower on the ground before the idol and ask your god: if thou art willing to grant my request, I beseech thee to show such readiness by taking up this flower and putting it on my nose. For you see, if the idol can throw flowers into one’s lap, it will also be able to take them up.” The schoolmaster admitted that indeed this would be a still more distinct sign from the gods.”

IV. MALABAR.

16. Cannanore.

The work at Cannanore was commenced in 1839 by *Dr. Gundert*, who came over from Tellicherry to look after a small congregation of Tamil-Christians there. In 1841

Cannanore, at that time a military station of great importance with many Europeans, was taken up as a separate Mission-station with *Hebich* as its first Missionary, who through his Missionary zeal and great originality in course of time amongst Europeans and Natives acquired an almost mythical celebrity. Cannanore is the only station in Malabar, with an increase worth mentioning (1168 against 1123 last year). 38 persons have been admitted to the Church, and if the Weaving Establishment had not been full, a good many more might have been admitted. Most of the converts have relatives in the Christian Church.

There is a family of the Veidyagar-caste, which gradually seems to choose the good part. First of all Kunhirâman (now Jesudâsan), Munshi at Cannanore and Tellicherry, was baptised after having borne joyfully witness of his belief in Christ. In order to avoid a rupture with his family, he kept his relatives in the dark about what was going on, which caused him also to be not quite sincere in his dealings with his new surroundings and deprived him for some time of the former peace and joy in his mind. Finally he threw off the fear of men and found the right way. For Râmuti, the elder brother, who by the Bible-women and the Sunday-School in Chalât had often come in touch with the Gospel, the baptism of Jesudâsan also became a day of decision and he is one of the 18 adults, who were admitted last year. Jesudâsan hopes that in spite of the shock, which his conversion has given to the family, all his relatives will follow him in course of time. And indeed, a sister already took the decisive step, a younger brother and a cousin we shall meet at the next station, and some others seem to be on the point of deciding for Christ.

As to outward conditions of life the congregations in Cannanore (about 780 souls) and in Chowa (an out-station with 345 souls) are in a very favourable position. On the whole, Malabar cannot be said to have been a famine-district, although the prices of rice and other necessities of life were

rather high, and moreover the vast majority of our people in Cannanore and Chowa did enjoy a competency through the Weaving Establishment. As to the spiritual life of the Cannanore Congregation, the prayer-meetings mentioned in last year's Report (pages 90 and 91) were also continued last year in a quiet manner. We are sorry to say that peace and harmony in the congregation have been considerably disturbed on the occasion of the election of an elder. As usual, the commotion was caused and the greatest noise was made by such who were not known before as men of a high spiritual type. Meetings held in both congregations at the end of the year seem to have been accompanied by a special blessing.

Mr. Tobias, the Native Pastor at Chowa, complains of the existence of an unbrotherly spirit in his congregation; people are outwardly reconciled with each other, but they do not forgive each other from their hearts. The Pastor longs for an out-pouring of God's spirit on the whole congregation.

A young men's association has risen again to life, and there is a Sunday-School with 75 children and 3 masters. The two Congregational Schools at Cannanore and Chowa, as well as the three Schools for Hindus at Chalat, Payyanur and Taliparambu are in a good condition. That last mentioned has to fight its way against the competition of two Nambutiri schools.

Whilst *Mr. Schaal* has been in charge of the congregations, *Mr. Peter* has carried on the Evangelistic Work of the station. As all the land south of Kasaragod sounds with the Malayalam language, the district of *Mr. Peter* is too extensive for one man, and our Mission will soon have to see its way to establish a Malabar station between Kasaragod and Cannanore.

Mr. Peter is popular amongst all different sects of the population in and around Cannanore. At the commencement of last year he

gave at his own bungalow a treat to a number of low-caste children (Cherumar), in whose schools, not belonging to the Mission, Mr. Peter had got permission to give Bible lessons. Mr. and Mrs. Peter, the servants of the house and, last but not least, the Cherumar children spent a few very happy hours that afternoon, and as the hosts and the guests were out-castes, nobody felt polluted by the entertainment. Mr. Peter attended a number of small Hindu festivals, which he found not so favourable to the propagation of the Gospel as big festivals or house-to-house visitations. People throng together in a comparatively small space or are scattered about in little groups, still old acquaintances may be renewed by the Missionary and people can be reminded of former conversations at their houses. At Kannadiparamba an Adhikari, who collected taxes, called for Mr. Peter and requested him to preach. He was very attentive and a number of better people joined us there. At the same place every year a very self-conceited man with a sweetish smile on his face appears and, affecting the Guru of the nations, he says: "All religions are good, nobody knows who and how God is, for this reason you are very wrong to attack another religion. Let every body please himself and believe in the God, whom he is accustomed to believe in." People have often heard this address and it does not greatly affect them. Besides the man expects no answer; he marches on as soon as he has finished his speech. Mr. Peter says: "A Mopla boy was very impertinent and arrogant. He called himself the proprietor of the temple estates and demanded a tax. I committed 'this fatherless child' to the kind care of elder Moplas, who understood the hint and delivered us from his insipid jokes. My magic lantern did good services, especially on the evening after the earthquake. A Brahman family were so pleased with the performance that they made us a present.—On the occasion of the Payanur festival, whilst standing under those gigantic trees, some young men attempted at something like a contract with reference to the religions of the world. They were prepared to concede to Christ divine authority and the position of a Saviour for the whole world, under condition that we do acknowledge the divine authority of Paraśurāma for Malabar.

Mrs. Schaal and *Mrs. Schöenthal* supervise the work of the Bible-women at Cannanore.

Mrs. Schaal tells us of a Hindu woman who asked the Bible-woman to admit at least her eldest daughter into one of the Christian families, as she would not like to see her grow up in the same unhappy state she was in. *Mrs. Schöenthal* relates of a Tiyar girl, who lived with the Bible-woman *Felicitas* and was receiving instruction. In an unguarded moment three women came and dragged her away. Another girl has come since then and the same act of violence was tried, *Felicitas*, however, was on the look-out and did not permit the relatives to enter her house. *Mrs. Schöenthal* and the Bible-women call also upon the Parsi ladies, who however most decidedly refuse to enter upon a conversation about religion. They say that they are not allowed to hear anything about another religion, as it might tempt them to embrace it.

The Weaving Establishment, to which we referred above, has been a great blessing and whilst our Christians in Cannanore and Chowa in these hard times had their appointed work every day and the industrious ones amongst them had no cause to care for the future, *Mr. Schöenthal*, the faithful Manager of this large Establishment, had to pass through many an hour of anxiety.

In three ways the Weaving Establishment suffered in consequence of the Transvaal war: A number of good customers left the military station, the animosity between the English and Germans deprived us of many a sympathetic friend, and, owing to the transport of troops and provisions to Africa, navigation along the West-Coast became very irregular and some customers began to threaten with the withdrawal of orders, if not served in time. On the other hand we have every reason to be thankful for the patience shown by some of the customers. A still greater danger for the peaceful work done in the Weaving Establishment at Cannanore has turned up in the Chinese war. *Mr. Schöenthal* has always been very anxious to cultivate amongst his people a sense of thrift and has assisted

them in the most liberal manner to make them so far self-dependent that they live in their own houses and their own compounds. The propensity for contracting debts and the habit of drinking have frustrated his endeavours with many of them, but there remains a respectable number of such upon whom love's labour has not been lost. In the last year 5 workmen have been helped to get their own houses and another one managed to build it without help. Some leave the Establishment and set up work for themselves. It is only a pity, if such people put themselves into opposition not only to the Establishment, to which they owe everything, but also to Church-discipline. Of some it may unfortunately be said: "They went out from us, but they are not of us."

In connection with the Weaving Establishment last year also a Tailoring Establishment has been started.

More than 20 youths expected to be admitted, but also in this branch of work the two wars have brought disappointment. For the beginning, Roman Catholics had to be employed as assistants of the European master, but in June 1900 there were already 7 apprentices from our congregations at work.

17. Tellicherry.

Dr. Gundert, the founder of our Malabar-Mission, was invited in the year 1838 by his friend *Dr. Mögling* to join the Basel Mission. He left Tinnevely where he had assisted *Mr. Rhenius*, and commenced his work at Anjarakandy, the present out-station of Tellicherry, amongst Pulayers there. When *Mr. Strange*, the judge of North-Malabar, made over the Nettur-hill near Tellicherry, with his house, to the Mission, *Dr. Gundert* settled down there in 1839, and thus Tellicherry became the first station of the Malabar-Mission. From the beginning down to the present time, the Nettur-hill has been prominent as the place where the Native agency of our Mission

got its education. Owing to the departure of many families, the congregations on Nettur and in the town went down from 607 to 585. To begin with Congregation on Nettur, 12 adults and 4 children from outside were added to the Church. An old mother had followed her son and two daughters, sick unto death; she lingered on for some months, and since she showed a real desire to be with Christ, she was baptised a few hours before death. Two others of the converts were the younger brother and the brother-in-law of the Munshi Jesudâsan at Cannanore. From *Mr. Frohnmeyer's* report we take the following:—

There was much sickness and death on Nettur-hill last year. A mother who had contracted consumption whilst nursing her son, had to lay down her life too after having suffered patiently for about two years. As everywhere in the world, so also in our congregations, in sickness and death the inmost man reveals himself. Very often we meet with a dull resignation, which reminds one of the fatalism prevailing in Hinduism. "There is nothing for it, it must be borne," seems to be the frame of mind. Others want to shake off the burden and forgetting their Christian calling, they are not scrupulous in looking out for help. A family was under suspicion that it sought the help of a heathen sorcerer. But we are glad to say that in time of tribulation the sterling qualities of our Christians shine forth. Instead of changing physician and medicine every week, they cast their burden on the Lord. We are thankful also to state that in time of sickness the term "brother" really conveys a meaning, as in time of trouble our Christians, like the members of one family, sympathise with each other. Only in chronic cases and where the consolation ought to consist not only in words, and in the paying of visits, even the nearest relations must now and then be reminded of their duties. In the administrations to the sick and poor some of the elders are a valuable help. The two congregations at Tellicherry united not only on the 6th of January for a Mission-service at the town, but also on some other occasions. On the 11th

of March a new Catechist and an Assistant Catechist were dedicated to their service in the Mission, on the 1st of July the ordination of *Mr. Charles Hermon* (now Pastor in the town) and *Mr. Samuel Ambattu* (Evangelist for North-Malabar), and on the 2nd September the ordination of *Mr. Noah Edapalan* (Native Pastor of the Nettur-congregation) took place. As to the employment of our Nettur-Christians, by far the majority of them are fortunate enough to earn their bread in a branch of the Cannanore Weaving Establishment on Nettur-hill. Such as do not make unnecessary expenses for dress and food have nothing to complain of.

The Congregation at Tellicherry Town is looked after by *Mr. Hiller*, who arrived in the latter part of the year from Australia, and *Mr. Charles Hermon*, who in June was transferred from Cannanore to Tellicherry. Almost all the Church-members earn their livelihood independent of the Mission, the fishermen amongst them with great difficulty.

The time of our Evangelist *Samuel Ambattu* and of three Catechists is entirely given to the Propagation of the Gospel amongst Hindus and Moplas.

From *Mr. Samuel's* report we learn that with exception of a preaching tour in company with *Mr. Peter* and his staff to the far North, the district round Tellicherry has been toured through. In the fisher-village of Tellicherry they met a poor man, who formerly had a desire to become a Christian and who now was at the point of death. His relatives standing round expressed their thoughts about the condition of the man, who anxiously read his fate in their faces. We felt deep compassion with the poor man and took the opportunity to explain to all of them the great difference between a death without Christ and the death of a pious Christian. In Chonad people came at day and night to speak with us; especially some schoolmasters stayed a long time with us. On this occasion they themselves became conscious of their utter want of a foundation in religious matters, and to escape perplexity they plunged into the deep waters of Vedantism to conceal themselves therein. We ap-

proached to bring them off, but they emerged only to swim off again. In the house of a Tiyan people were astonished to hear that God in Christ loves sinners and that Christians for the sake of this love experienced in their hearts do also perform works of love; these ignorant people had been under the impression that the propagation of the Gospel takes place either in virtue of some Government order in consequence of a custom amongst Christians, anyhow, they think we are compelled to walk about and to do this work, whether we like or not. When we then explained to them the motives and the nature of Mission-work, the lord of the house seemed to comprehend it and began to praise us. Not only that, he went inside, took 9 Rs. from a shelf on the top of the threshold and offered this gift to us. We hesitated to accept it, encouraging him to experience first of all the love of Christ in his own heart. He answered: "I am not yet prepared for that, but perhaps God will bring it about at some time; meanwhile you will accept this", and in saying so he put the coins into my pocket. How small soever the gift may appear, it revealed a good and tender heart, the man being neither wealthy nor educated.

In addition to this work of our itinerating agents our 4 Bible-women, under the guidance of *Mrs. Frohnmeier*, work amongst the women in Tellicherry and the adjacent localities. From *Mrs. Frohnmeier's* diary we take the following remarks:—

"Some of my most hopeful women have grown rather indifferent, and especially one young woman, who seemed especially attached to us, has turned the cold shoulder on us. But the Lord did open also new doors and show new ways during the last year. The wife of a Dresser and her younger sister have been exceedingly nice; the latter reading in a Roman Catholic school, asked even questions on the 'Limbus infantum' and also the Dresser's wife, who has lost 2 children puts questions on the life after death. These new friends did even call at the Mission-house. A Nair-woman was greatly moved when she heard about the sufferings and death of Christ and asked: 'How is it that Jesus, the innocent son of God, had to die such a horrible death?' When I tried to bring her to

the conviction of her sins, she seemed to evade, but the Bible-women told me that after I had left, she was much exercised in her mind about what I had told her. Also here the earthquake had greatly excited people and turned their minds to more earnest thoughts. In Tellicherry town, especially in the houses of some educated friends and in that of an old and feeble pensioner (Inspector of Police), we were always welcome with our message. In the neighbourhood of Nettur, at Dharmattam, the death of a young and very amiable woman, a former pupil of our school there and a glad hearer of God's Word, pained us very much. On the whole, the field there does not look very hopeful, some women dismiss us with very irrelevant and cheap excuses, but it must be borne in mind that some of them have very weighty excuses which they cannot utter. However, also here sometimes quite unexpectedly a door opens and it has been a very pleasing feature that in some houses also Mopla-women from some neighbouring house come in and listen to what we have to say."

A few other efforts for the evangelisation of this part of Malabar will be mentioned below in connexion with the Theological Seminary.

Characteristic of this station are its many Educational Institutions. To begin on Nettur-hill, the Congregational School has got its own building; up to this it has been under the same roof with the Christian High School. After the railway-department had taken our school-building at Dharmattam, we had to close that school, and many of our old Hindu-pupils there sought now admittance in our school at Nettur, which at that time we could not well refuse. In consequence of this there is a rather large admixture of Hindu-boys in our Congregational School.—The Christian High School on Nettur under the management of *Mr. Ruhland* seems to have almost overcome the difficulties mentioned during the last years. The higher classes are fuller and thus also better times may be expected for the Theological Seminary. We trust that ere long also a staff of teachers answering to the aim of this

school will be found. Again death entered the school. One of the pupils died at home in the house of his parents at Codacal, the other, a very hopeful student of the highest class, died in the school. His peaceful departure made a deep impression on his fellow-students. He mentioned himself some hymns to be sung and fell asleep without a struggle.—The first object of this Christian High School is to be a preparatory school for the following two institutions:—

The Theological Seminary, as to the number of its students, is entirely depending on the Christian High School.

At the beginning of March one student (David Hutton) was examined and was appointed as Catechist at Vaniyankulam. Two new students had joined at the beginning of the year and the whole number of students during the whole year was 9. The number of students we look forward would be 16, and there is every hope that sooner or later our High School will produce the wanted number of students. We are satisfied with the spirit prevailing amongst our seminarists, and it is our impression that most of them submit to the influences of God's Spirit. Besides the regular devotional exercises in the morning and evening, the students have a prayer-meeting of their own, and on the evening of the 28th October the annual Mission-service was held with a number of speakers on the programme. Every Wednesday the students of the Seminary with the Catechists and Pastors present at the station and one of the Missionaries go to the town for bazaar-preaching. In February and October, a preaching tour was made with the Seminary. Hindu-festivals that easily can be reached from Nettur-hill, are always attended and *Mr. Noah*, the housefather of the Seminary, once spent a week with the students in house-to-house visitations in the neighbourhood of the hill. In the later part of the year *Mr. Frohnmeyer*, the Principal of the Seminary, through poor health has been much prevented from giving lessons and had partly to make up for it by dictation. The course of lessons gone through last year was the following:—

Mr. Frohnmeyer: Apologetics. — Exegesis of the Epistle to the Romans (the last chapters), beginning of the I. Epistle of St. John. Homiletics, Catechetics, Greek and English.

Mr. Sengle: Church History (end of it) and Symbolics, Genesis, Greek and English. — *Mr. Noah*: Hinduism and Sanskrit. — *Mr. Samuel*: Singing and Violin. A *Munshi* took part of the Sanskrit and Malayalam.

The Training School on Nettur-hill (Manager and Headmaster: *Mr. Frohnmeyer*, assisted by *Mr. Satyanathan*) is a small institution for training Lower Secondary teachers. The institution is acknowledged by Government, but for the sake of greater liberty it does not draw stipends or other Government grants.

At the beginning of the year, the spiritual atmosphere of this Normal School was anything but "normal", but some ventilation having taken place we had nothing to complain of during the second part of the year. In October the school was examined by *Mr. Logan* and *Mr. Matthai*. *Mr. Logan* seemed to be satisfied with the work done in the school. The students are trained for two years in order to gain the necessary time to prepare them not only for the Government examinations (Method examination and Practical test), but also for the examination on behalf of the Mission, held at the end of every year. — Some students of this institution conducted during the last year 2 Sunday-Schools at the town for the benefit of the Hindu-children in our two Primary Schools there.

Connected with the work on Nettur-hill are two Primary Schools at Anjarakandy and Kuttuparambu. The last mentioned, located in a place, where education is greatly appreciated, is in a very good condition.

The so-called Parsi High School in Tellicherry-town changed the management two times during the last year. The school with its 240 pupils had been over-crowded, and it has become necessary to erect a separate building for the Primary depart-

ment of the school. *Mr. Hiller*, the Manager, has the impression that some of the boys are under the saving influence of God's Spirit.

Mr. Charles Hermon, the Pastor at the town, mentions a boy who said in the lesson: "Though we do not serve the Lord Jesus now, a time will come when most of us shall believe in Him, for Jesus is the only Saviour." Another boy composed a small poem on the Lord Jesus.

There are two Primary Schools besides in the town: a Girls' School at Wadikal, as this part of the town is called. The locality is bad, but the children there are a pleasant sight.

Mr. Charles Hermon writes: "At Christmas one could almost imagine that these children were Christian children. They sang Christian songs, recited Scriptural sentences and gave good answers to questions on the occurrence of that day—and all this before their Brahman parents and a crowd of other people which had assembled."

Another Boys' School for the population in the fishermen-village we can but mention.

18. Chombala.

Chombala, about 12 miles south of Tellicherry, had been (since 1845) an out-station of Tellicherry, in 1849 it was made a separate station with *Mr. Müller* as its first Missionary. *Mr. Weismann* and family left in April last year and *Mr. Uber* took charge of the station. We have first of all to mention the death of a faithful servant of God:—

Paul Karunakaran, an Assistant Catechist and the hermit of Perambara. A hermit not in the ordinary meaning of the word, as if he would have shunned the society of other men, nothing of that kind, but he lived voluntarily amongst his own people and far away from any Christian community. The sacrifice seems to have been made in vain. His relatives, though personally not unkind towards him, were never reconciled with the step he had taken in

becoming a Christian. His life glided along quietly and peacefully; he felt happy in knowing himself reconciled with God through Christ and being a child of God. Amongst his people he really has shone as a light and acted like salt. He was in bad health for some years, but this burden and his other burdens he bore patiently and was faithful unto death. And the hour, on which the weary pilgrim was allowed to enter the rest of God's people, came after all quite suddenly. In order to get medical help for his leg he was brought by his young fellow-worker, Catechist *Samuel Mantody*, to the hospital at Calicut, where he died on the day of his arrival. "All is mercy", were the last intelligible words, which *Mr. Jaus* heard from his lips. The non-Christian relatives at Perambara behaved so shamefully after the death of dear Paul that the Catechist had to be removed from that place. The holy life and example of their Christian relative seems to have been entirely lost upon them; but it will take a long time until the remembrance of Paul Karunakaran will be forgotten amongst his fellow-Christians.

The Congregation at Chombala (530 Church-members) last year came under the influence of a new Missionary and a new Catechist. 9 members of this Church joined the Roman Catholic Church at Mahé. If they do not mend, this step will be neither a loss to the Protestant Church nor a gain to the Roman Church. Only 2 adults and 3 children were baptised, but a large number of inquirers had to be sent away, as *Mr. Uber* could not provide for them, and most of them looked out for nothing else but bodily maintenance.

Mr. Uber had some very sad experiences with these so-called inquirers. If some come only to take rest and to get the necessary food, and they run away on the first working-day, there is not much to deplore, but what *Mr. Uber* writes about a girl, 16 years of age, the only daughter of well-to-do people, is a very hard case indeed. When she joined us, there was a great commotion and the girl then held out to the last. She was put in the Orphanage and learned very well, but after some time she began to tell the children in the

Orphanage all sorts of obscene stories. She was given in care of a Catechist, showing herself disobedient there, another house was tried; finally she ran away and, after having been for a whole year under Christian influence, went to the Moplas.—A Tiyan, after having been firm against all the onsets of his relatives, was overcome by the entreaties of his grandmother. Some years ago a mother had left husband and child and become a Christian; last year the father permitted the son, 9 years of age, to follow the mother, and one can imagine the joy of the latter. But also the boy's face beamed with joy. When asked: "Would you like to become a Christian?" he said: "Yes, and I would like to be called Peter" (the mother's name being Petrina).

As to the spiritual life of the Congregation *Mr. Uber* points out as the two chief dangers, care for subsistence and self-righteousness; on the other hand we welcome some indications of spiritual activity.

There is a Bible-meeting for women conducted by the Catechist and the Headmaster of the Congregational School, one of the elders unites on Monday evening the young men for an hour of quiet Bible-reading.—On the outward conditions of our Christians *Mr. Uber* remarks: "A good many of our people live from hand to mouth, only a few understand how to manage their household affairs. Good advice they accept willingly, but do not obey it. To extricate some out of the hands of the Moplas is an absolute impossibility, to contract debts has become a second nature with them. Again others, to their great surprise, discover that work makes them tired and they turn from it in disgust. A very strange thing it is that people who have done hard work before they came to us, object even to easy work as Christians. Whilst Christians complain of want of employment, non-Christians earn their good wages on the Mission-station as washermen, coolies, carpenters, blacksmiths and the like. Our people look out for mechanical work, requiring not much exertion and bringing in high wages. To be a maid-servant in a Christian family or a servant in a Mission-house scarcely anybody

desires, but a man with a body like a giant would not be ashamed to turn a spool-wheel."

The little Congregation at Mahé might show more signs of life; however, a place with so many brandy-shops is not a healthy climate for a young Christian congregation.

Mr. Schilling, the itinerating Missionary of Chombala, is also in charge of a number of small out-stations, on which not much of general interest can be said.

Owing to the railway-construction between Calicut and Cannanore, guests belonging to other Christian denominations have been attracted to our out-stations at Badagara and Muverattu. A young Hindu from Palghat came to Badagara and asked for nothing but instruction and baptism. He has read the Bible and Christian tracts and seems to be upright.

Mr. Schilling made it a point during the last year not to pass by the houses of Moplas. He compares this work with the Mission-work amongst Jews at home.

Catechists they treat sometimes very badly. *Mr. Schilling* lodged with a Mopla who talked much about the superstition of his co-religionists. They believe that a letter of recommendation from their Tangel (priest) buried with the corpse will open the gates of heaven. The same Tangel can cut open one's belly without shedding a drop of blood; dry wood of which vessels have been made, he is able to cause to take root and to sprout again. The Mopla in conclusion rightly remarked: "What separates Moham-medans and Christians is the belief in a son of God." Amongst Hindus, of course, the reception has been very different. *Mr. Schilling* had to deal with the enlightened and with the superstitious. One Hindu declares the whole universe to be a mere dream, and another will dismiss us without ceremony. Once, when *Mr. Schilling* addressed a number of coolies, a high-caste man passed by and advised *Mr. Schilling* and the Catechists not to trouble about such stupid fellows, but to follow him. Having heard the message of our people at his house, he said: "Nothing is true as to these gods;

behold I have got only a daughter and no son !” Then he called for a reed, and pointing at it he said: “Do you see this reed? a hole above, a hole below, the wind blowing through, nothing else—this is man!”

In a similar strain goes what *Mrs. Uber* reports as the experience of the Bible-woman *Markia* at Mahé.

A woman there complained that she had spent much money for medicines, but all to no purpose. Finally a sanyâsi advised her to perform certain ceremonies and to make a vow to Ishvara. “It is now about a year,” she said, “that I met the sanyâsi and I obeyed his prescription to the letter, alas I did not derive any benefit.” The Bible-woman set her right as to the sanyâsi and directed her to One, who is able to save to the uttermost. They read and explained Matth. 5, 1-12. The woman promised to leave the sanyâsi and to pray to the Lord Jesus. The Bible-women on the whole are kindly received, and in many houses they find portions of the Bible. An old woman, who had said at the beginning that she never cared for the Vêdas, on hearing of Christ, the judge of the quick and the dead, asked the Bible-woman with a trembling voice to show her the way to heaven.

The schools of the Orphanage and of the congregation are identical. There is a large school at Mahé, receiving a lump-grant from the French Government and 4 Primary Schools at Karakadu, Badagara, Muverattu and Perambara.

The Girls’ Orphanage at Chombala at the end of the hot season in common with the institutions at Nettur suffered greatly from want of water. The calamity was so great that finally the orphans had to be sent home. After the re-opening of the school influenza and measles broke out, and finally about 30 children had to be kept in quarantine. On the 14th July one of the children (*Maria*, an orphan from the far South) died from consumption. The lively and talented child must have found it very difficult to go the way of death, and she will be missed by all who knew her, especially by her

little sister, who stands now in this world without relatives. There are 106 girls (from 6 to 15 years old) in the Orphanage. They add much life and colour to the congregation meeting in church. Their songs and good answers are missed very much during the holidays. About 20-30 children have no home and must be entertained also during vacations. When the Inspectress of Schools came for inspection there were not less than 64 children on the sick-list (27 of the Orphanage).

The most glorious of all days also in Chombala is Christmas, and a kind of fore-taste is enjoyed by the girls on that day, when the large box does arrive sent by the kind friends in Switzerland. And then the light and joy on Christmas-evening! Poor Martha, she alone stands sad in the midst of all the light and mirth — she is blind and cannot see her doll!

19. Calicut.

From Tellicherry the work was carried on to Calicut, the capital of Malabar. For some years a Catechist was stationed there and with the baptism of 13 adults on Christmas 1846, we may say that *Mr. Fritz*, the father of this congregation, laid the foundation of the station. The work has greatly extended. In Calicut we have not only our largest congregation in Malabar (1813 souls), we see there represented almost every activity of Mission-work. A good many changes amongst the Mission-agents took place at this station. We mention first of all the death of the *Rev. Jonah Padiath*, Native Pastor of Calicut.

Like a peal of thunder the news of his death broke upon the poor family and the congregation. Mr. Jonah did not die at home in the midst of his flock attached so closely to him. He died of cholera on the 22nd October at Tuticorin, whither he had gone to see a married daughter and her husband, who was not in good health. He leaves a widow with 6 children. For 30 years he had

been stationed at Calicut, the last 15 years as Pastor. *Mr. Jaus*, who for many years, first as itinerating Missionary and afterwards in the Calicut congregation, had been united with him in the work, makes the following communications about a funeral-service, which took place at Calicut about the same time when the actual funeral took place at Tuticorin. *Mr. Jaus* spoke first on the great loss sustained by the Mission and pointing out the promise of Dan. 12, 3, he tried to give the consolations of God's Word. *Mr. Stephan Chandran*, the successor of *Mr. Jonah* at Calicut, a relative and intimate friend of the deceased, drew a picture of his character and life and with reference to Hebr. 13, 7 he exhorted the congregation to show her respect and love for her shepherd by following his example. In behalf of the Presbytery also *Mr. Man. Jacobi* addressed the congregation, spoke of many a quiet hour of prayer and Bible-study in the house of *Mr. Jonah*, and expressed the thanks of the congregation for all the work done by this faithful servant of God.

At the beginning of the year *Miss A. Ehrensperger* and *Mr. H. Hofmann* arrived from Europe, later on in the year *Sister Käthe Fritz*. In August *Mr. Heckelmann*, in charge of the Tile-Works, had to leave rather suddenly on account of a sun-stroke, but was relieved by *Mr. Singer* from Codacal.

At different places and times 42 adults and 4 children were added to the Church during the year. *Mr. Jaus* reports that he had to send away many people, even mothers with their children.

We take a special interest in the first baptisms at *Annasheri*, a new out-station. Assistant Catechist *Lazar Pavamani*, who came from this part of the country, was stationed there and had much to suffer from relatives and other neighbours. But *Lazar's* family was like a light brightly shining. Still the hatred of the people was so great that a school for Cherumar there had to be abolished; about 6-8 children, however, are secretly instructed. So the festival of baptism was a great refreshment to *Lazar* and his family. The candidates for baptism were the brother and sister of *Lazar's*

wife, along with these also the Catechist's youngest daughter. *Mr. Jaus* tries his best to keep all the converts from Annasheri where they are. One of them began a little trade, and sells ghee, eggs, honey, fowls and the like at Calicut. A young Nair, who was prepared to join us, was taken back and — strange to say — has turned into an enemy of the Gospel. Lazar is prepared to lay down even his life for the good of Annasheri and the victory of the cross there.

As to the Congregation at Calicut, *Mr. Jaus* is not quite satisfied with the observance of the Lord's Day. On the other hand, he is confident to say that in all respectable houses family-prayer, and in some even special devotional exercises for the children are held. About 18 people have united in a so-called "Morning Watch" for the purpose of Bible-reading. Besides there are the prayer-meetings mentioned last year (page 93). On three days of the week these people do meet and *Mr. Jonah* very faithfully took a part in these meetings.

Some of our Christians really believe in the power of prayer. A poor workman in Pudiarakal was attacked by cholera. He took a cup of water, knelt down and prayed: "Oh Lord, thou canst make also this water a water of life to me, and by means of it bring me from death to life. Oh do so, my Helper. Amen!" From that moment recovery set in, and he was sure that not men, but God had delivered him from death. The congregation contains also members who have begun to feel that it is more pleasant to give than to take. A school-mistress gave half of her first salary to the Mission, a widow got a nice collection by laying something aside on all joyful occurrences. *Mr. Jaus* later on in the year began to distribute boxes for thank-offerings and realised Rs. 60 at the end of the year from these boxes.

A great bother to the Pastor of such a big congregation are a number of youths without employment, who by all kinds of mischief discredit the Christian young men of Calicut in general. Hence the work amongst the young ones is of

the greatest importance. *Messrs. Kühner and Hofmann*, belonging to the Mercantile Mission, are doing a good work in this direction. There are three Sunday-Schools with about 60 pupils each, which are superintended by these gentlemen. Mr. Kühner takes also a leading part in the cause of the young men at Calicut. The English and Malayalam division of the *Y. M. C. A.* at Calicut had its anniversary on the 3rd October, the importance and solemnity of which were enhanced by the presence of Mr. McConoughy, Mr. P. Wilder and Mr. Bader.

A sermon of *Mr. Bader* on John 20, 19-23 was followed by an address of *Mr. Wilder* on the spirit-filled life. In the afternoon a conference took place of the delegates sent by the associations at Cannanore, Codacal, Vaniyankulam, Palghat and Calicut. A Committee was formed with a member of each station to found new associations and to quicken the spiritual life in those existing. Besides the new Committee was commissioned to get a special agent, who will devoted all his time to the cause of these Young Men's Associations.

That the work done amongst the young ones is not in vain, may be seen from the happy death of some of the young members in the Calicut congregation. Mr. Jaus mentions one *Stella*, a dear sick child, who was for a long time laid up with consumption and was patient to the end. She longed to be with Christ, whom she loved from all her heart. There was *Jane Thaddai*, 14 years of age. Nursing her sick mother, who was in a very critical state, the poor child overtaxed her strength. Her brother too was lying sick with typhoid fever in the hospital, having a narrow escape, meanwhile his sister succumbed to the same awful disease at home. What an amount of misery in one family! Jane was a quiet, diligent and obedient daughter, it seems a precocious fruit, ripe for the heavenly barn. — *Immanuel Upot* was a youth, 18 years of age, and he died from typhoid fever. He seems to have been a very talented boy, showing an artistic turn of mind. But above all he was deeply religious, a most diligent reader of God's Word. In real earnest he had made

up his mind to dedicate his life to the service of God. He took a very touching farewell from his poor parents, for whom this bereavement was a most severe trial.

A Church Choir practises on Saturday evening.—It is very satisfactory to read in *Mr. Jaus's* report that elders and members of the Church take part in Mission-work. We hear of a blacksmith, who on evenings and Sunday afternoons works amongst non-Christians and distributes leaflets amongst them. At Calicut it is no uncommon sight at all to have numbers of non-Christians at the Church-door during the divine service, most of whom are attentive hearers.

This leads over to the Work amongst non-Christians in the district.

Our *Evangelist Ashamayan* was ordained on the 8th July in order to administer in addition to his evangelistic work also in the little congregations of the out-stations (especially at Manjeri and Malapuram).

Owing to the scarcity of food the Hindu-festivals were not attended half as well as in ordinary times. *Mr. Ashamayan* writes to say that he and his fellow-workers were received even joyfully in and out of town. A Nair in a high position said: "It is not enough, if you pay only a visit of a few days. We soon will forget all the good things you have told us. How nice it would be, could we often talk with each other on religion. Christianity is the way to prosperity for our country. The Hindu-religion and other religions will leave people ignorant, but Christianity makes man wise."—*Mr. Ashamayan* gives many instances showing how before Christ the hearts of men are revealed. One thinks that to believe in Christ and obtain forgiveness of sin implies a great temptation to sin again, for if sins are forgiven, it cannot be prohibited to sin. The man had to be reminded that this is the conclusion of a carnal-minded man, for one spiritual-minded will not ask forgiveness in order to begin afresh with committing sin. People who mock at Christ and insult His servants are more and more growing seldom;

they are however occasionally met with amongst temple-servants, astrologers and the like.—In the Ernad-taluk a Tiwar-woman had lost two sons within a few months, and she told us that all vows and sacrifices had been in vain as well as the skill of physicians. "It is God who summons people to die, and Him alone I will serve henceforth," she said. When we consoled her with words of Christ, she said: "Now I feel consolation, these words have mitigated my heart-ache; I shall in future only pray to Jesus." A similar experience Mr. Ashamayan made amongst the Bândhavar in Mumarkat (see under Vaniyankulam). In a village in the east the chief of a caste and a devil's priest had arranged for a pilgrimage to the Bhagavatî at Kunnungalur to implore her help against small-pox, cholera and other diseases, when suddenly the priest died of cholera, which greatly shook the faith of these people. A woman in those parts said: "Idolatry is unnecessary, Râman, Krishnan and others are no incarnations of God. Through the Hindu-religion one cannot get forgiveness of sin, God himself must help so as to set our religion aright."

How anxious some people are to hear something of Jesus, may be seen from what the Bible-women at Calicut relate:

"An old man was angry with us, because we had not looked after him for some time. He received them with the following reproach: 'If you would not have come now, I should have written to your Pâdri and informed him, how you do neglect me'."

There are not less than 9 schools in connection with the Calicut station, and for want of space we can allude only to the most important amongst them:—

The High School at Calicut (Manager: *Mr. J. Knobloch*) is altogether the biggest of our schools (525 pupils: 280 in the High School Department, 245 in the Primary Department; Parsi 1, Mohammedans 35, Christians 55, Hindus 434).

In February the Director of Public Instruction, in September the Inspector of Schools, *Mr. Logan*, inspected the school. There is an English association amongst the students of the three highest

classes, its 6th anniversary was celebrated with a dramatic performance. Also "the day of Pretoria" was solemnised with the exhibition of great patriotism on the part of the students. *Mr. Knobloch* is greatly pleased with the interest shown by the pupils in the Bible-lessons. The answers given by some of the students to the question: "After all you have learned, what do you think of Christ?" will be found interesting. A boy of the IV. Form wrote: "Jesus was a man of great wisdom. As I learn from the Gospels, He was without sin. By virtue of His strong belief He was able to perform miracles. To acknowledge Him as the Son of God cannot yet be expected from me, an ignorant boy. I have heard that all men of a strong faith can work miracles. My own religion I do not consider to be perfect. I have even no confidence in it, as it contains many obscene things which no good man can be expected to obey. Besides I do not think that there is any religion in this world. My motto is: 'Act according to your conscience!' Many Christians and Germans (!) I consider to be people with a pure heart, such as one will never find amongst Hindus or Mohammedans. I know that from Indian history. I am very glad to hear every day something of Christ." Another one writes: "He loves all of us and I love Him." A Brahman is astonished that Christ should have authority to forgive sins, but he is not yet convinced that He is the Messiah or the Son of God. A Mohammedan declares Him to be a great prophet, and the confession of a Christian boy runs like that: "I believe from all my heart that the Lord Jesus is my Saviour and Redeemer. I cannot otherwise but believe in Him and put all my trust in Him. He is Jesus Christ, the promised Messiah, my Mediator, through whom I bring all my requests before my heavenly Father. He suffered a shameful death to redeem me from all my sins and to set me free from the power of Satan." — *Mr. Knobloch* came to know that when somebody tried to belittle Christ and Christianity, a Hindu-boy of our school got up and said: "Every religion intends to show men the way to heaven, but it is Christianity that has shown us the shortest and easiest way to this aim." A cause of intense joy and great satisfaction it was to *Mr. Knobloch* that one of his former students, who had read in our school for 4

years, after a long struggle, took the last step and was admitted to the Christian Church in Madras.

For non-Christian girls there is a school at Chalapuram (54 girls), a Lower Secondary School at Coilandy and a Primary School at Pudiangadi. The Cherumar-school at this place had to be abolished like that in Annasheri. For Christians we have a Boys' School at Calicut, a mixed School at Pudiarakal and a large Lower Secondary Girls' School at Calicut. To *Miss Ehrensperger*, who is in charge of this school, we owe the following details: There are 8 classes, a Headmaster and 6 School-mistresses. A Christian girl gives Bible-lessons in the first class without compensation. Amongst the 160 girls are 18 Hindu-girls. The children like the school and the lessons.

In the rainy season such who arrive in wet clothes are sent home for health's sake. But when the question is put: "Who has got wet?" they will not report themselves, being afraid they might lose marks for going home.—We earnestly do hope that ere long this school will be raised to the standard of a High School.

Our Medical Mission would deserve a fuller treatment than we are in a position to give this year. *Dr. Stokes* left for Europe about the beginning of this year without furnishing us with a report on his work. A great acquisition of our hospital has been the sending out of a lady-nurse. Sister *Käthe*, even before knowing the language, has endeared herself to her patients, and we are sure that the hospital will become more attractive for women than before. *Dr. Wittenberg*, the Medical Missionary for our Mission in China, acts for *Dr. Stokes*, who is expected to come back to Calicut before the end of the current year. Abraham, the father of Lazar at Annasheri, is the Assistant Catechist of the hospital, whilst Maria Hermon, the Bible-woman, attends to the spiritual needs of the female patients.

She writes about three women, who promised after their recovery to come back and become Christians. Only one of them returned and was baptised. Although she had a relapse, she is happy to know that she belongs to Jesus Christ in life and death and that He will graciously receive her. The Bible-woman also relates of the happy dying of a Christian woman, who all through her sickness seemed to be in communication with her heavenly Father. She never complained, but was full of praise of the love of God. She died with a happy smile and words of praise on her lips.

Also in the year under review *Dr. Hachett-Wilkins* has been exceedingly kind to the Missionaries residing at Calicut, and to such who had for health's sake to go there; also the Native Christians there are greatly indebted to him. We take this opportunity to express our most sincere thanks.

We close with a few remarks on the different branches of the Industrial Mission at Calicut. Taking into consideration the difficult conditions under which all our Establishments had to work last year, there is every reason to be thankful for the result of the year. The sale of tiles from the **Tile-Works** at Pudiarakal was very much impeded by the want of vessels, on account of the two wars. At other places the sales were greatly reduced by the famine. Still these works have not only given employment to many of our Christians; the result of last year, also from the financial point of view, has been very satisfactory. *Mr. Kühner*, from whose report we take these details, feels sorry that up to this we had difficulty at Pudiarakal to put Christian workmen into places of responsibility, which, as a matter of course, are best paid. They either find the work too heavy, or they prove to be unreliable.—The **Weaving Establishment** at Calicut (142 men and 88 women) under the management of *Mr. Buesch* has also safely passed through the difficulties of the year. The sales have been much better than in the previous year, still they bear no

fair proportion to the large amount of fabrics laid up in the storehouse. Although the working-hours and the number of workmen were reduced, 1200 yards more than in the previous year have been produced, which proves to evidence that under normal circumstances our people's strength is not over-taxed. The Tailoring Establishment connected with the Weaving Establishment was also able to work with a small profit. Also this Weaving Establishment, of course, was badly influenced by the war, whilst the inland and foreign competition increases every year. Not much different from this is the experience of *Mr. Hofmann*, in charge of the **Mercantile Mission-Branch** at Calicut. In spite of almost unsurmountable difficulties he sees cause to praise the Lord for holding His blessing and helping hand over this branch of our work.

20. Codacal.

Mr. Conolly, the noble Collector of Malabar, felt himself constrained to do something for the amelioration of the Nâyâdis, a tribe of beggars; he settled down a number of them on a large track of land near Codacal and handed over the whole of it to the Basel Mission, who stationed a Schoolmaster there. First cholera caused a great havoc in the colony, and in 1850 the Moplas blew up the whole undertaking. But instead of Nâyâdis, Tiyars made their appearance in the place, and in 1862 it became a separate station. Also in this part of the country the first harvest last year was good, and a few of the poor were able to extricate themselves from the clutches of their debtors. The Congregation at Codacal and out-stations (1316 souls) always has been a poor congregation, and large admissions to the Church during the last years did not only increase this poverty, but naturally also lowered the spiritual standard

of the Christian community there. We take the following details from *Mr. Bader's* report: 15 adults and 10 children have been admitted to the Church. Death made great havoc amongst the children at Codacal, amongst 38 death-cases, there are not less than 30 deaths of children. 13 persons went to the Moplas, and it is a cause of great joy that a son remained steadfast even when his father tried to take him away by force.

Mr. Bader took great pains with the education of the Codacal children. As the parents do not feel their responsibility in this respect, the Missionary feels it the more keenly. Also the many new Christians must be educated so as to create something like Christian manners in the congregation, without which—as *Mr. Bader* very truly remarks—a Church composed of such elements as that in Codacal cannot exist. There are 2 Sunday-Schools and 2 Young Men's Associations, which every month have a common meeting.

In Paraperi separate services have been instituted.—*Mr. Kallat*, the Native Pastor, is pleased with the attention of people at church.

He thinks that they also do appreciate pastoral care, however, some of them do so only for the sake of outward advantages. They cannot get rid of the superstition that it is the Missionary's duty to provide his flock with necessities of life.

At Chittatakara, *Lonappan*, who does no longer belong to us, gives still a good deal of trouble. The congregation at Chalasheri—in spite of much sickness and death—shines as a light in the surrounding darkness. Some members of the congregation preach regularly in the bazaar. We hear also of the happy dying of two daughters, whose example, we are sure, must have been a blessing to their families.—As to the new converts, the conversion of *Velu* (now *Satyarthi*) at Tritala has been a great refreshment in the midst of so

much worry and anxiety. The trials and vexations of this man have been many, but he not only kept faithful to his calling, his example seems also to strengthen others. One Koran, a relative of his, asked several times for baptism, and a young man there has taken already the decisive step, prepared for the consequences of it.

The Work of Evangelisation has not been neglected during the last year.

After the good harvest, *Mr. Bader* writes, the Hindu-festivals were better frequented than before, people possessing more money; but the kindness of God touched also their hearts, so that they were more willingly inclined to hear the Gospel. A teacher in the Ponani district received the Catechists very kindly and seemed to be anxious about salvation. Finally they found that at some time he had been a disciple of Paul Karunakaran. At Wattankulam one refused a New Testament, saying: "No, we do not want this book, on reading it, doubts might be roused in our hearts, perhaps we would find that our present ways are wrong without desiring for a new way or possessing the necessary strength to go on it. This would only disquiet our hearts, so better not!" One Nambutiri turned Mr. Bader out, another one surrounded by his friends, invited him to come. On hearing that in Germany there exists nothing in the way of castes, he asked whether the German empire has the distinction between the male and female sex! A Tiyan was troubled about the rumour of our going about to steal children. An old mother after having heard about Christ's love exclaimed: "I should like to die now after having heard these words, here below I am of no use, and there in heaven it will be so glorious." With Moplas the reception, of course, is always a very doubtful matter. One woman said: "What shall we do? Iblis won't let us off!" In a torrent of rain a Mopla and his wife drove Mr. Bader and the Catechists off when they had taken shelter under his verandah. Three Moplas, who had been defeated in a disputation, after some days brought with them a disputant of avowed report, who opened the discussion with the topic of the unity of God. Mr. Bader told him that if we did not know more than this

man, we would not be the better for it. The question is, what to do in order to come into communion with the One holy God, and referring to sin, the man pretended to be without any. On perceiving that Mr. Bader refused to dispute with a sinless man, he finally admitted his sinfulness. He then contested that the Old Testament contains anything about the sacrificatory death of Christ. His attention having been drawn to Is. 53, he contended that all this refers to Jeremiah Nabi. On being challenged to show the fulfillment of this chapter in the life and death of the prophet Jeremiah, he withdrew.

In passing over to the educational work of the station, we mention first of all the Boys' Orphanage at Paraperi, under the management of *Mr. Eckelmann*. Owing to the famine-prices in the district the number of orphans rose to 90.

Even Jeremiah, who according to last year's Report was not able to part with his mother (page 103), was forced by hunger to seek admittance once more. Another boy, Isaiah, has a very sad story to tell. In 1897 he had been sent to Nettur-hill to join the Christian High School. His mind becoming somewhat deranged there, he was sent back and joined the Agricultural School at Codacal. In the summer of last year a Mopla, who bore a grudge in his heart against the boy's mother (he had insulted the woman some years ago, and was punished consequently by the Magistrate), attacked him suddenly, kicked him, trampled on him and belaboured him very badly. The cruel fellow was mulcted, but poor Isaiah was badly off. He still hopes to get admittance after some years' schooling in our Training School. There was much sickness in the Orphanage, no wonder, a good many children are half-starved, when they enter the school.—Some friends in Germany enriched the Orphanage by sending Schnorr's Pictorial Bible, which greatly gladdened the dreary evenings of monsoon-days.

As to other schools we can only mention the Congregational Schools at Codacal and Pallat, the Ponani-School (62 pupils), the school at Chittatakara, which Mr. Bader calls a consolation in the face of all the other disappointments

experienced at that place, the school at Chalasheri (78 pupils) and a school at Tritala. Something worthy of imitation at other stations with many new converts is the Night-School at Codacal. It is not easy to persuade grown-up people to attend school after a day's hard work, but it will go far in raising the intellectual and spiritual standard of a young Church.

The Tile-Works at Codacal give employment to 117 Christian men and 78 Christian women. Besides some inquirers, there are only 10 non-Christian men and 16 women. Not included in this numbers are employees of an higher order (maistries, clerks, engine-men), who are all Christians. *Mr. Boas*, the Manager of these Works, has tried many ways to give employment to people who cannot be admitted in his Establishment. In his report he mentions the training of cart-wrights and blacksmiths, women were employed with grass-cutting (also reed-grass), 10-20 people with work on the rice-fields. In the Branch of the Weaving Establishment of Calicut, at Codacal, 24 men and 16 women found employment during the year. Still the poverty in Codacal remains a great calamity, and new ways must be found to provide the destitute with such employment that will be sufficient not only to keep soul and body together, but also will enable them to satisfy those needs of a higher kind, indispensable with the calling of a living Christian.

21. Vaniyankulam.

This newest station in Malabar was founded in 1886 and apart from its small congregation (167 souls) and its flourishing schools, it has become an important centre of evangelisation and includes a very efficient branch of our Medical Mission. *Mr. Walter*, who has been chiefly instrumental in

making the station what it is now, writes with reference to the Congregation there: "We experience little difficulty in accustoming our Christians to a Christian manner of life; what goes on in such a little congregation, of course, can more easily be controlled. But the time must come, when they will count things as sin, which they think but little of now (idleness, unfaithfulness and the like), on the other hand they appropriate to themselves the forgiveness of sins and the language of Canaan with an ease and rapidity, which is rather surprising." Mr. Walter tries his best to keep inquirers and converts at the station and find employment for them there. Most of them are occupied with agriculture. One family has been settled down on Church-land and another one, it is hoped, will follow suit. Another one keeps a shop and one earns his bread as a weaver.

Mr. Walter and his Catechists, accompanied by the Evangelist of Calicut and his staff, made a very interesting Preaching tour to Manarakadu in the far North of Vaniyankulam.

The inhabitants of the place seem to be opulent, and Mr. Walter with his fellow-workers met there with people of all rank and caste. They addressed a prince and they had conversation with the people, who looked like savages. The prince, a nobleman with very pleasing manners, went on in a very well known strain, saying that, as all rivers flow to the sea, so all religions will lead to a common goal, which threadbare remark, of course, led over then to Vedantism. A class of people, called Bândhavar, who are said to have immigrated from the east and take their place between the Nairs and Tiayar, made a very favourable impression on our Evangelists. It seems that they left their worship where they came from. They do not serve idols, but they are not without the conception of some creator and preserver of the world. There is a tradition that once a holy tree with some idol was burned down, and since that they are afraid of God and thus without divine service. Mr. Walter relates of a hermit, who most readily offered rice and his cooking-vessels to

the weary wanderers. In order to get forgiveness of sin and peace, he left a considerable property, retired from the world and lives now in solitude. For 7 months he has lived on one meal a day. Of course, he had never before heard the Gospel, and after listening attentively he promised to meditate on what he had heard, and asked Mr. Walter to see him soon again. Another one of these people, having heard the Gospel, wrote the name of Jesus on a palm-leaf so as never to forget it and to pray to Jesus. Mr. Walter continues: "We did not know then that we had saved his life by bringing him the glad tidings of Jesus and His love. The poor man was contemplating the committal of suicide when we met him. Being a very poor tenant, he was happy when he had a good harvest, but, alas, the landlord came and claimed the whole harvest to get also what his tenant was not able to pay during two bad years, thus turning him into a beggar. The consolations of the Gospel inspired his heart with new courage and confidence in God."

Mrs. Walter gives most interesting extracts from the diary of *Julia* and *Maria*, the two Bible-women of Vaniyankulam.

"Once when we were speaking of Christ as the light of the world, one of the Sûdra-women there said: 'It seems to me that since the Christians came here to live amongst us, as if a new light would diffuse its splendour and as if the rays would penetrate into our very minds and hearts. Hitherto we had been quite content with keeping our caste-precepts and were at liberty to live in all kind of sins, but now, since we know the will of God and His holy commandments, we feel uneasy in our mind. Something tells us that we are doing wrong, and that we are drawing down upon us God's wrath and punishment'."—"The Cherumar or outcasts were at the beginning afraid of us, but now they like to hear the Bible-stories. When we once spoke to them about the Kingdom of God and invited them to enter into it, one of these poor people said: 'Oh, this kingdom of heaven, of course, will be reserved for the high-caste-people; we have no right to aspire to it'."—The Bible-women also speak about a sick woman who posted her daughter in the street in

order to ask the Bible-women, when passing by, to look after her sick mother.

In the Hospital at Vaniyankulam there were 171 patients with 3719 days of nursing, against 110 patients and 1604 days of nursing in the previous year.

Mr. Walter relates about one Ayappen, a Cheruman, who at the beginning was much exercised in his mind because he thought he might pollute others by his presence in the hospital. Gradually interest and love for the Word of God entered his heart. As soon as he was able to walk, he made himself useful in the compound, and only when the harvest was over, he began again with the treatment of his leg. At the same time he joined the class of candidates for baptism. In December he and eleven others were baptised, and he received the name Job. On the following day he joined in the Holy Communion.—Many of the patients show real thankfulness, others depart with empty promises to show their faces no more. Two young men died in the hospital, though not baptised, they died with a childlike belief in their Saviour. One of them asked Mrs. Walter to love him as her son, because he loved her like a mother.

There are three Schools in connection with this station: The oldest is a Lower Secondary School in the bazaar of Vaniyankulam, which gave great satisfaction to *Mr. Renschler*, the Manager. There are besides a Primary School at Tirikatiri and a quite new Lower Secondary School at Ottapalam, the railway station for Vaniyankulam. At the beginning of the year it was opened with 107 pupils on the rolls, now there are 144.

22. Palghat.

Palghat was an out-station of Cannanore in the days of *Mr. Hebich*, and two Catechists were stationed there. In 1858 it became a separate station. The hopes of a larger movement amongst the Iḷuvar, the Tiyar of that region, have not been

realised to a large extent, and the station being situated near the border of the Malayalam and Tamil-country, the congregation always contained an admixture of the Tamil element. *Mr. Hole* has been in charge of the Congregation (417 souls). 5 adults and 4 children were baptised during the year 1900, and *Mr. Hole* feels confident to say that a work of God has commenced in their hearts.

Johannes (the brother of Devapriyan, our Assistant Catechist there) had to give up tailoring (*cf.* last year's Report, page 80 and 81) and came back to Palghat on account of the disease of one of his eyes. When he was at the point of death from cholera he was baptised, and of course the name, by which he called himself long ago, was given to him. The congregation has a decrease of 31 souls. *Mr. Hole* makes the remark: "Many ran off, because they found the work in the Tile-Works at Olavakkoda fatiguing and the strict order there annoying. Also here, just as at Codacal, it is found highly necessary to use every effort to raise the spiritual standard of people, who avowedly joined Christ's Church only for the sake of a livelihood. Also in Melparambu, where the greater part of the workmen in Olavakkoda have settled down, a night-school has been started, chiefly intended for inquirers who cannot read.

Mr. Hole sums up his opinion on the Palghat congregation by saying: "In spite of some painful occurrences, it cannot be denied that the Spirit of God has His work in the hearts of many of our people. There are upright souls and God's blessing rests also on their outward affairs; whilst others seem never to succeed in whatsoever they undertake, simply because they do not walk in the fear of the Lord."—During the year one of the oldest Christians at Palghat died. His father had been a Roman Catholic, but one so friendly disposed towards our Mission that *Mr. Hebich* used to stay at his house, when he went to Palghat. In 1865 Manuel with his mother, 4 brothers, 2 sisters and a sister-in-law joined our Church, and in 1872 he was elected an elder of our congregation. He had a warm and large heart for others and so also a very liberal hand. As to his profession he was an agent on a coffee-plantation.

He bore his long and painful sufferings with Christian patience; he knew that it was for the best and so did not murmur. In hours of inward affliction and fear he received the Word of God with great desire, believing that his sins had been forgiven for Christ's sake and up to the end he showed himself anxious about the spiritual welfare of his family.—It is very pleasing to hear that a workman in the Tile-Works, who at the end of the year heard that a balance was standing in his favour, did not take the money, but bought tracts for the amount, which he distributed amongst the non-Christian workmen.

Amongst the 5 Schools in connection with Palghat and its out-stations the Lower Secondary School at Palghat is the most important. The school had always a difficult position on account of rival schools rising up here and there. Now a new one has been opened only about 2 miles distant from our school.

Mr. Hole writes: "The work in these schools is not in vain. I have seen two prayers composed and regularly prayed by a non-Christian pupil, 12 years of age, and reading in our 1st Form. It reads like the prayer of a Christian that loves God and his Saviour."

As to the Work of Evangelisation, carried on at this station, nothing did reach us but some remarks from *Mrs. Kühnle* on the work of the 2 Bible-women there.

Mrs. Kühnle writes: "The earthquake on the 8th February of this year and the whirlwind on the 21st of the same month gave the heathens a great shock. On such occasions their superstitions are shown in various colours. In a rich family of the Vellaler a daughter was married to a boy, who afterwards became insane. It is a great trial for the poor girl, but she can read and so divert her thoughts. Bible-portions are her delight, but this is an eye-sore to the family. She would like to become a Christian, but what about breaking caste, to which she clings tenaciously? Some advised her to join the Roman Catholic Church, where she would be allowed to keep up caste and where she also would find images enough to worship."

We close with a few words on the Tile-Works at Olavakkoda under the management of *Mr. Gebhardt*. This establishment suffered but little by these hard times. It gave employment to 57 Christian men, 44 Christian women, 77 non-Christian men and 8 girls.

People coming from the coast in general cannot bear the Palghat-climate and ran away after a few weeks. But *Mr. Gebhardt* seems to be right in supposing that it is not only the climate that makes these people disappear, but that, as a rule, only the refuse of other stations is sent to Palghat. On the whole, *Mr. Gebhardt* is satisfied with his Christian workmen, who are very regular and steady in their work now.

V. NILGIRIS.

23. Kaity.

Mr. Casamajor, a retired judge, a physical and intellectual giant and above all a man of God, settled down on the Nilgiris at Kaity, when in 1845 *Mr. Weigle* of the Basel Mission arrived with his wife to restore his health. *Mr. Casamajor* promised to build a Mission-house and to pay half of the expenses for a Missionary on the Nilgiris. This generous offer, of course, was gladly accepted by the Home-Committee. At the beginning the first Missionaries stayed at Kateri, not far from Kaity, in 1849 *Mr. Casamajor* died and left all his property to the Mission.

In the year 1900 the Nilgiri-Mission had to pass through many a struggle, there were also a few changes amongst the agents of the Mission. With the end of the year *Mr. Stier* arrived at Kaity to succeed *Mr. Wieland*, who went home on furlough. A child of *Mr. Wieland* fell a victim to the epidemic of typhoid fever prevailing then in Ootacamund and its neighbourhood. But what on the Nilgiris in most cases

causes the greatest struggles, are conversions from the Badagas. The Congregation had 20 baptisms (14 adults and 6 children) of non-Christians and, having increased by 27 souls, numbers now 401.

One of our Catechists, *Paul Mada*, must have been very thankful, when his grand-mother and aunt were admitted to the congregation at Kaity. There are some other very interesting occurrences in connection with the conversions of last year. One Mark Mada, a nephew of the old Assistant Catechist *Isaiah*, was baptised in 1892. The relatives then dragged away his wife and threw his infant child at his feet, leaving him nothing but an empty house. In vain he sought help from Government; he struggled on for one year, and then, in order to regain his wife and his property, he relapsed into heathenism. However, he had no peace in his mind during the last 6 years, and the spark of life was kept alive in him by occasional visits of Bible-women. Last year his wife fell sick and seemed to be at the point of death, when she resolved to become a Christian. What brought her to this decision was a dream, in which a venerable-looking figure directed her to follow Christ and through Him obtain eternal happiness. She gave no rest to her husband until he called for a Catechist. When he went to see the Catechist, he felt rather ashamed, and said: "I suffered severely under the punishments of God, and I have enough of it now." Then the house was consecrated to be a Christian house for the future, and one can imagine the joy of old *Isaiah*, when the erring sheep came back and even not alone.—A very serious struggle was that of two young Badaga women: one *Madi*, was the great-niece of *Isaiah*, the other, *Devi*, the daughter of an enemy of our Mission. Marriage amongst the Badagas is chiefly a financial transaction, and one of the women was married to a very cruel man. Three times the Collector of the Nilgiris and the Police had to do with the case, but both of the girls having been proved to be of age, nothing could be done in the way of a law-suit. But finally the relatives of *Devi* succeeded by presents and false rumours. Once she returned after having paid a visit to her people; since October last she has disappeared. *Madi*

was baptised, and keeps now the household of her great-uncle.—Mahalinga (now Isaiah) as a child went to our school at Kateri and heard the Word of God from faithful teachers. After having passed the Primary Examination, he joined the school at Kaity and passed the Lower Secondary Examination from there in 1896. For three years he was in Government service as a clerk, and joined in 1899 our training institution at Kaity, where he felt deeply interested in the religious instruction, and finally declared his resolution to become a Christian. In November he asked with tears in his eyes for baptism, and from then he received special instruction as a candidate for baptism. His old father raised no objections, but the mother and other relatives gave a good deal of trouble. However, the son remaining always kind and calm, had laid his hand to the plough and did not look back. The mother finally was satisfied with the son's ear-rings, which the son most willingly left to his mother. On Christmas-day Isaiah was baptised.

On the Nilgiris the scarcity of food was much more felt than on the plains in Malabar and Canara. One can speak of a real famine up there, and also the Kaity congregation suffered a good deal. *Mr. Lütze*, who is in charge of the station, thankfully remembers the kind support in these hard times rendered by English friends in Ootacamund and Coonoor, as well as the help through the Editor of the *Bombay Guardian* and from our German friends at home. The Collector of the Nilgiris besides came to our assistance twice in the way of relief-works.—But our Christians and the surrounding Badagas suffered not only from hunger; the year was also very unhealthy and sickness and death prevailed to a large extent. *Mr. Lütze* thinks that in those days the Word of God fell on a very susceptible ground. Many of our Christians were admitted in the hospitals at Ootacamund and Coonoor and were well looked after there, not only that, a special Native physician was deputed to Kaity at that time. The influence of these hard times on our Christians was beneficial on the whole.

Mr. Lütze remarks: "It cannot well be otherwise where men are placed under the influence of God's Word."—It is worthwhile mentioning in this connection that our Christians in the little out-station Hulikal, on the occasion of a weekly prayer-meeting, exerted themselves in collecting money for removing the great financial deficit of our Mission. They raised for this purpose the respectable sum of Rs. 23-1-4.

The Evangelistic Work of the station was partly in the hands of *Mr. Wieland* at Kaity and partly in those of *Mr. Stokes* at Coonoor.

Last year *Mr. Wieland* told us about a Korumba, who became home-sick and heart-sick at Kaity, and had to be sent back to his people (page 67). We are sorry to report that he died in the monsoon, unfortunately at the time when the Catechist was laid up with fever and could not look after him. It is significant, however, of the state of mind in which he met death, to know that he admonished his wife to keep with the Catechist and to become a Christian. For some time she attended instruction, but then the relatives took her away. *Mr. Wieland* writes: "Our work amongst the Paniyar does not meet with the approbation of their masters, the Chettis. No wonder, they treat them like slaves, a thing they will never venture to do after the Paniyar have become Christians. A common excuse of people last year was, since you preach in this district, there is no end of famine and sickness, being the punishment of God."

The Cooly-Mission, which since the transfer of *Mr. Fritz* to Anandapur, is chiefly carried on by *Mr. Stokes*, residing at Coonoor, brings our Mission-agents in contact with a great variety of people, coming from many countries of South-India. From Coonoor 14 plantations and from Hulikal 24 plantations are visited every month by *Mr. Stokes* and the Catechist, *Karl Satyanathan*, his assistant.

Some planters take a real interest in the spiritual welfare of their coolies, and the Missionary is a welcome guest at their houses.

The magic lantern is found to be a very valuable help in telling Bible-stories. For such who are likely to despair of this work amongst coolies on the hills, as being not accompanied with immediate results, what Mr. Stokes mentions at the end of his report will be encouraging: "Not long ago *Mr. Mellis* at Coimbatore baptised a man, who had heard the Gospel preached to him as a message for salvation at 'Hill-grove' on the Nilgiris. Hence our preaching is not in vain."

The work of the Bible-women has been accompanied with much encouragement.

Mrs. Lütze relates the case of a woman, who confessed to believe in Christ and that to belong to Him was a great gain. When asked: "Why?" she replied: "Because then we will have a golden entrance into heaven." It often happened that the sick and poor asked the Bible-women to pray for them.

Kaity is surrounded by not less than 19 Out-stations, which through their schools are preparing for and assisting the work of evangelisation. In addition to this the few Christian families at these out-posts are expected to further the cause of Christianity by their Christian example.

Something in this direction is mentioned by *Mr. Stokes*, who writes about a Badaga youth at Hulikal. *Daniel* is his name, who assisted a planter in hunting a panther and was badly mauled by the beast. He was brought to the hospital in a rather critical state, but contrary to everybody's expectation he recovered. The Badagas said to Daniel's father, he should have tried sorcery, but the old man replied: "Prayer is my sorcery."

There are not less than 26 Schools in connection with the Kaity station. Most of them, of course, are Primary Schools and are in the Badaga villages. Famine and sickness hampered greatly the work in these schools. Some parents were not able to pay 3 Pies school-fees a month, and most of the masters were for some time sick. Amongst these schools are also

night-schools, for which Government pays a grant, "when funds are available", as the ominous phrase runs.

At Kaity we have the Boys' Orphanage for the hills, with which a Lower Secondary day-school is combined. The number of boys in the Orphanage is 42. There is an increase of 10 boys, owing to the famine.

However, it seems that in admitting and feeding the hungry, one must be careful on the Nilgiris. A boy, about 14 or 15, the nephew of our Catechist *Abraham*, compelled by hunger, ran for 4 hours behind his back, imploring him to take him to his house and give him food and teaching, as he wished to become a Christian. The father, instead of feeding his boy properly, called for the Police, and a case of kidnapping was made out against *Abraham*. The Catechist, as a reward for his kindness, escaped a verdict in Court only because the judge gave him "the benefit of the doubt". The boy, of course, had to return to his father and to hunger.—In a similar case the younger brother, hungry and sick, went to his elder brother who is a Christian. The elder brother was also brought to Court, was acquitted, and two false witnesses were put in jail for perjury, where unfortunately one of them died. The poor boy, sick as he was, was brought from the Orphanage into Court, from there to the hospital, and was sent from there back to his mother from the Orphanage.

In Kaity as well as in our other Orphanages the question often arises, what to do with boys who are not capable to study for higher examinations. For the Lower Secondary Examination 6 boys appeared: 4 passed and 2 failed only in some optional subjects. *Mr. Lütze* feels very hopeful about the non-Christian boys who attend this school.

A little boy from *Kateri* with a mysterious air whispered into *Mr. Lütze's* ear: "Sir, the Bible is dear to me!" A dear little boy from *Hullada* fell sick and died from typhoid fever. He liked to go to school, and though suffering from fever he went to school. To his parents he often told "the great words heard at school". He was a well-behaved, obedient child. During his sickness he often

prayed. Shortly before his death he said: "Father, I am in fear!" The father said: "Pray to the living, true God, the great Jesu-Svâmi, of whom you have heard at school and often told us!" He folded his hands, prayed aloud and fell asleep. The impression on the parents was great, they firmly believe that the child has gone to heaven.

Four pupils left the Teachers' Seminary, and six pupils were admitted. The house-father *Salathiel* was transferred to Palghat and Cat. *Samuel Satyanathan* succeeded him.

To the Catechists' School three students from Kotagiri were admitted, one of whom has left meanwhile.

24. Kotagiri.

When in 1861 two servants of the Scotch family Cockburn were converted, *Miss Cockburn*, who had been instrumental in their conversion, invited the Basel Mission to station a Missionary at Kotagiri. This lady, who had already started 6 night-schools amongst the Badagas, also built the Mission-church at Kotagiri with the help of other friends of the Mission. The two first Christians (*Samuel* and *Daniel*) are still alive and are elders of the congregation. Thus in 1867 Kotagiri became a Mission-station with *Mr. A. Bühner* as its first Missionary. The Congregation (280 Church-members) had 25 non-Christians admitted last year (20 adults and 5 children). *Mr. Kanaka*, the Pastor of Kotagiri, writes with reference to this: "The larger number of the famine-converts came from the village Tandanad, the abode of a heart-hardened people and the seat of idol-worship in this district. The conversion of some of these people reminds one of Saul, who going in search of his fathers lost asses, found a kingdom."

On Ascension-day a blind Badaga-boy was baptised, who at *Miss Asquith's* school had previously learned to read. It was a

very touching scene, when before his baptism the boy sang the translation of the German hymn: "Weil ich Jesu Schäflein bin".

The Young Men's Association of the station with its 15-20 members, is doing much practical work. Cat. *Henry Kodot* is the energetic president of it. On Sunday afternoons the young men have a Bible-meeting. On Sunday mornings eight of them, with or without a Catechist, go to the surrounding Badaga villages, one playing a violin and when the people have gathered, they address them on the subject of salvation. During the last year they have been 43 times out in this manner, and once at Milidenu they had an audience consisting of 125 hearers. On Sunday evenings 23 times during the last year the same youths went to the Kotagiri bazaar with the Catechists (in Kotagiri Sunday being the market-day). The members of this Association also collect for and contribute towards the Pie-Collection and Bible-Society. One of the young men, an overseer in a coffee plantation, keeps a night-school for non-Christian boys in a village three miles distant from his place. The congregation is in the habit of giving liberally, if people possess something. The Christians on the whole are poor, but most of them are in possession of a house and field of their own, and if times are not bad, they will be able to support themselves.

When reporting on the Kotagiri congregation, we cannot well omit a very unpleasant affair, which took place last year and which has caused public sensation far beyond the limits of the Nilgiri-Mission, we refer to the so-called "*Kidnapping-Case*".

The action of the Basel Mission in this case has been very severely criticised in local Papers, and one Paper went so far as to make most pernicious attacks on it, misrepresenting things altogether and revealing a virulent hatred against our Mission. Under these circumstances an objective statement of what really took place

will be welcome to the friends of our Mission. Two years ago a widow (Bella) with two sons (Choyi and Acha) and two girls, one 7, the other 3 years of age, came to the Mission-house. A little later on another girl, 10 years of age, followed. The hero of the story is the girl 7 years of age, who was admitted to the Orphanage, and in December 1899 was baptised and called *Maria*; the elder members of the family were under instruction for baptism at that time. As the two sons led the lives of vagabonds, neither they nor the mother were admitted to our Church. *Acha* finally tried the Roman Catholics, he got some assistance from them, and then he promised the priest that the whole of his family would join the Roman Church. On the 25th August *Maria* with an elder girl of the Orphanage went to the Hospital to get medicine there. On the way she met her brother *Acha*, who carried her off, brought her to the priest, in whose compound she was kept in custody with Catholics. The other girl returned to the Mission-house and reported what had taken place. *Mr. Grossmann*, the Missionary in charge of the station, being absent, *Mrs. Grossmann* at once sent *Mr. Kanaka*, the Pastor, to the Roman Catholic priest, asking him to send the girl back. The priest pretended to know nothing of the matter, but directed the Pastor to *Acha*, who refused to hand over the girl, even when threatened with the Police. On the following morning at 4 o'clock the priest sent the girl, accompanied by *Acha* and a Catechist, down to Coimbatore to the convent. On the same day the mother of the girl went to the Mission-house, and falling on her knees, asked help from *Mrs. Grossmann*; having given the child in charge of *Mrs. Grossmann*, she demanded it from her. Under these circumstances the help of the Police had to be sought for, but even at this stage of the case peaceful overtures were made to regain the child. All being in vain, the matter had to be left with the Police. The first hearing of the case, after the Police had taken up the matter, was on the 15th September at Ootacamund. *Acha* got 2 months' imprisonment, and the girl was brought back to the Orphanage. This was all that the Basel Mission desired, and with this the case ends as far as the Basel Mission is concerned. After that the Police or Government impeached the Roman priest for

abetting in a case of kidnapping, which case came on on the 15th October, and was finished on the 17th. All tricks were useless. Acha even went so far as to deny his own mother, and to assert that he and Maria belong to another mother. In the first instance the priest got 6 weeks' imprisonment and had to pay a fine of Rs. 600. On appeal, the punishment was reduced to 2 days' arrest and a fine of Rs. 300. As stated above, the Mission had absolutely nothing to do with the case against the priest, nevertheless—perhaps under inspiration of our opponents—in a Newspaper we were represented as fanatics, wolves in sheep's skin, who indulge in the persecution of an innocent lamb, a priest, who simply has done his duty and, perhaps, has gone only a little too far in his holy zeal. Any unprejudiced mind will see from the facts of this case that all that we have done was done in sheer self-defence and under gross provocation.

Apart from what has been mentioned above about the work of the Young Men's Association amongst the hill-tribes, of course also the Mission-agents (two Catechists and an Assistant Catechist) do systematic Work amongst the Badagas. *Mr. Kanaka* thinks that famine and other scourges, by which God visited these hills, have not been quite ineffectual.

He writes: "Since August last the severity of famine has been mitigated to some extent, as the first crop was good and the prospects of the second crop also are not far below the average, but the after-effects of the famine are still felt. Referring to the earthquake at the beginning of the year, people often say: 'Really it is the great God of the universe who has shaken a part of the earth, and if He had shaken a few minutes longer, then chaos would have been the result. When wickedness aggravated, when we all had forgotten Him, as if He were not in existence, when we were in a state of lethargy, He marvellously awoke and warned us. Some people scarcely could afford one meal a day. That in this year the wild-growing hill-guava shrubs have borne abundantly, so that many a poor starving one could feed upon them, must be looked upon as an instance of God's special providence. Of course,

there are many whom neither God's kindness nor His punishments will call to repentance." *Mr. Kanaka* relates of an inquirer, who suddenly died in the night before Ascension-day. He was one of the Tandanad-people, and his relatives were furious about his conversion; his wife even using the epithet: "Christian dogs". A rumour had been spreading about that in the afternoon of Ascension-day the baptism of the man would take place. One can understand that the sudden death about this time has greatly intimidated others. An old Badaga, with somewhat advanced ideas, ventured to bury his wife in a coffin, and even allowed a girls' school to be established on his verandah. He would have liked to join us, but his debts were the fetters which prevented him from doing so; he also wished to be burried after his death. But, alas, he died, was burned according to the fashion of his tribe and the girls' school had to be removed.

Also the Bible-women find that the earthquake made a great impression upon the minds of people. The women even invite them to come to their houses and to teach them "wisdom". *Mr. Grossmann* thinks that some of the converts of last year may be counted as fruits of the seed sown by the Bible-women.

The work of the Bible-women amongst the women living on the Nilgiris, reminds us of the great interest in Mission-work manifested by the English ladies at the Kotagiri station. There is a **Work-meeting** on Friday afternoon, in which they work for the Mission. The splendid work done sells easily, and the net proceeds go to the Mission. Our hearty thanks are due to all the ladies, especially to the energetic and assiduous lady-president of this meeting, *Mrs. Cockburn*.

We conclude with the **Educational Work** of this station. Some schools out in the villages had to be abolished, hence the number of pupils went down from 268 to 190. There are left 4 village-schools, a night-school and the **Girls' Orphanage**

at Kotagiri. At the beginning of the year there were 32 girls in the Orphanage. Although 6 girls left the school during the year, there were at the end of it 38. In the case of some new girls the Orphanage has been rather unfortunate. Two, not yet baptised, ran away, two others were unable to learn at school.

On the 14th October 5 bigger girls were baptised; they managed to learn reading and writing before that. They make themselves useful by domestic work, gathering fire-wood and cow-dung, doing agricultural work, and at present they are busy with the renovation of their own house. To be for some years in a school with its strict order is very wholesome for such girls. If they would learn nothing but cleanliness, it would be a great boon to them. "But the outward uncleanness," Mr. Grossmann remarks, "is not the worst kind, this may be encountered by boiling water and in the last end by fire, but there is another kind, of which they will not get rid of so easily. Most of them are good girls, and it does not want much to make them happy: a cup of tea or coffee, a small excursion to some place in the neighbourhood will fill their hearts with enthusiasm. Kind friends in Männedorf (Switzerland) through their welcome gifts have done much to make Christmas also in the Orphanage at Kotagiri the most happy time of the year.

It is due to the famine that children, whom their relatives in former years would have preferred to see perish rather than leave them to us, are now brought to us. Since January of this year 10 new children had to be admitted.

The perusal of the work done by the Basel Mission on its various stations, will convince our readers that the experiences in the various districts are very different. As to the attitude of the population towards Mission-work, of course, there are everywhere large masses that either do not know anything about Christianity or do not care for it, which of course does

not exclude that they are influenced by it in many ways. There are besides most decided opponents of the Gospel, not only amongst the Mohammedans, but especially amongst those whose power or livelihood is intimately connected with the existing institutions and the superstitions of Hinduism. The educated classes, as a rule, are in a friendly, benevolent relation to Christianity. But we do not forget that in spite of all proud talk about "the spread of education", looking upon the nation as a whole, education has gone scarcely skin-deep, though it is the skin, which an out-sider will see first of all. Besides some of our educated Hindus bear two souls in one breast: one for the public life and one for the family-life; and finally alienation to "the vain manner of life handed down from their fathers" does not yet mean attraction towards salvation in Christ. No wonder then that during the last year the same educated circles, that occasionally praise the Missionary as a benefactor of India, did not only most heartily join in the foolish talk, which made Missionaries responsible for the Chinese war, but made also nasty applications of this slander to India. However, God be praised, everywhere are a few, who "are of the truth" and thus will hear the voice of truth. And these are found amongst all the divisions which we have pointed out just now. Looking over our Report, we do not find that conversions take place in proportion to the friendliness of the population. The attitude of people in South-Mahratta seems to be all that one can wish in the way of politeness and kindness. On the other hand there is almost a deadly opposition to Christianity manifested on the Nilgiris, and yet the soil on these hills may be called fertile in comparison with barren South-Mahratta.—As to the motives of our converts, ideal cases have been rare in all our districts, though they have not been absent altogether. The majority of people came for bread's sake. But a good many of those

who according to their own concession came to the Mission-station first of all in order to get a livelihood, have developed into quite exemplary Christians, whilst sometimes so-called ideal cases may end with a great disappointment. We agree with Drummond, who says: "God takes strange ways to start a man's religion. But the motives, which God allows us to start on, are not the same ones we are to live on." To lead on our new converts to live on higher motives is the reason, why in our Mission such a prolonged care is taken for the congregations, which partly also explains the fact that our Mission has comparatively a larger number of European Missionaries than other Societies. A progress in many respects cannot be denied to our congregations, but what, with a few exceptions which only confirm the rule, they lack chiefly is Missionary-spirit, the desire to propagate the Gospel by word and deed amongst their brethren according to the flesh, and a feeling of responsibility with regard to the non-Christian world next to them. As to our educational work, the want of Christian graduates, who are spiritually minded enough to serve the Mission, is keenly felt and exertions will be made to meet this difficulty. Some provision also must be made for such girls in our congregations, who go in for higher education. There are some other desiderata besides, which with all our cares and needs we lay down before the throne of our Lord, asking Him: "Let thy Kingdom come also in India as all over the world!"



Appendix I.

LIST OF BOOKS AND TRACTS

Printed from the 1st November 1899 to 31st October 1900.

I. Canarese.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Satyadpīke, vol. IV. 1899-1900		4°	800	192	153600
Suvāsini Vol. I. No. 1-6		"	500	96	48000
The Acts of the Apostles, revised translation		12°	1500	130	195000
The Epistles of Saint Paul to the Thessalonians, revised translation		"	1500	21	31500
The Epistles of Saint Paul to the Galatians, revised translation		"	1500	21	31500
The Epistles of Saint Paul to the Philippians and Philemon, rev. tr.		"	1500	20	30000
The Epistle of Saint James, revised translation		"	1500	16	24000
The Lord's Supper	I	"	1000	108	108000
The New Testament with Psalms		16°	5000	399	1995000
The Gospel of Saint Mark, revised translation		18°	5000	84	420000
The Gospel of Saint Luke, rev. transl.		"	5000	146	730000
The Gospel of Saint John, " "		"	5000	99	495000
Counsels to Young Men	I	16°	2000	50	100000
The Power of Prayer: Seven Stories		"	2000	38	76000
History of India	II	"	3000	70	210000
The Citizen of India		"	3000	220	660000
The Primer, Macmillan's Series		"	10000	38	380000
Canarese Primer	VI	"	10000	40	400000
Tables of Calculation	IV	"	10000	48	480000
Canarese First Book	VIII	12°	30000	36	1080000
Ârôgyabhâgya	II	"	2000	68	136000
An Epitome of the Geography of the Madras Presidency	II	16°	2000	90	180000
The II. Standard Geography	II	"	1000	16	16000
The Canarese Text-Examiner	I	"	375	48	18000
Canarese Almanac for 1901		8°	5300	80	424000

The III. Standard Reader, Anglo-Malay.	II	16°	3000	36	108000
The Primer, containing I. and II. St. Reader, Anglo-Malayalam . .	IV	16°	8000	35	280000
The Sixtieth Report of the B. G. E. M.		8°	1300	138	179400

Appendix II.


Summary of Expenditure pro 1900.

	Rs.	As.	P.	Rs.	As.	P.
Personal allowances to the Missionaries				95,230	9	8
Itinerancy and vehicles of European and Native Agents				26,611	5	4
Salaries to Catechists, besides those Pastors and Catechists who are paid out of the Church-funds				21,203	11	7
Expenses for Bible-women in excess of the grant received from the B. and F. Bible Society, London				342	0	0
Expenses for schools and educational institutions, besides Orphanages and Parochial Schools after deducting the Govt. grants and School-fees received . . .				35,514	14	0
Contribution by the Home-Committee to the Church-funds of the Stations and the Orphanages				34,348	0	9
Expenses for transfers of European and Native Agents				2,250	2	2
" " Home-voyages of Missionaries				16,709	12	0
" " medical treatment and sick-leave allowances of Missionaries .				3,613	11	0
Upkeep and repair of buildings, new buildings, Government assessment, taxes and rent				31,010	14	9
Pays to Munshis				1,682	11	0
Contribution to the libraries of the Stations				292	0	0
Debit Balance of the Medical Mission Department				3,911	0	4
Towards upkeep of Colporteur Establishment				2,000	0	0
Sundry expenses for administration, etc. .				3,500	12	6
				278,221	9	1
Less receipts: Donations	3,205	5	2			
Interest of Casamajor Fund	2,521	14	1			
Rent of houses and proceeds of compounds	3,987	0	11			
Net proceeds of the Press .	1,008	5	11	10,722	10	1
Net expenditure covered by the Home-Committee				267,498	15	0

Subscriptions and Donations

Towards the Mission-Fund

Received during the year 1900.

 All sums received on or after the 1st of January 1901 will be acknowledged in the Report for 1901.

MANGALORE.

	Rs.	As.	P.
Easter offering from Karachi	50	0	0
<i>Through Messrs. Warden & Co., Bombay.</i>			
Sir George Cotton, Kt.	10	0	0
R. W. H.	5	0	0
P. B. S.	5	0	0
J. Sp.	5	0	0
Geo. K. H.	5	0	0
A. M. T. J.	5	0	0
D. H. G.	5	0	0
R. O.	5	0	0
H. E.	10	0	0
A. Mc. K.	5	0	0
W. & Co.	25	0	0

MERCARA.

E. Richter Esq.	50	0	0
G. Haller Esq.	10	0	0

ANANDAPUR.

Towards the Orphanage.

G. F. Meiklejohn Esq.	100	0	0
E. Meynell Esq.	100	0	0
M. E. Couchman Esq.	100	0	0
G. H.	70	0	0
Mrs. Payne	45	0	0
M. Chisholm Esq.	25	0	0
H. E. Richter Esq.	21	0	0
G. R. Moore Esq.	15	0	0
J. Logan Esq.	12	0	0

Rs. As. P.

A. H. I.	12	0	0
G. Grant Esq.	10	0	0
Mrs. Grant	10	0	0
Sophy Devarike	10	0	0
A. H. S. West Esq.	10	0	0
Mrs. Haller	10	0	0
R. D. Tipping Esq.	6	0	0
R. F. Hiley Esq.	5	0	0
A. Brockman Esq.	5	0	0
H. F. Simpson Esq.	5	0	0
P. S. Tipping Esq.	5	0	0
W. Davis Esq.	5	0	0
R. Kaundinya Esq.	4	0	0
D. A. Donaldson Esq.	3	0	0
S. Seth Esq.	3	0	0
Mrs. Kaundinya	3	0	0
Miss M. Ritter	3	0	0
Mrs. Richter	2	0	0
" E. Wright	12	0	0

Towards the Poorfund.

N. Mc.Milley Esq.	5	0	0
R. G. Hutson Esq.	3	0	0

DHARWAR.

W. Thorley Esq.	14	0	0
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Towards the Students' Home.

Rev. J. Hewison	8	0	0
I. Shaw Esq.	10	0	0
I. Bern Murdoch Esq.	10	0	0

	Rs.	As.	P.		Rs.	As.	P.
V. Phelps Esq.	10	0	0	R. V. Austin Esq.	5	0	0
F. Anderson Esq.	10	0	0	H. Webb Esq.	1	0	0
Rev. W. W. Baillie	10	0	0	C. R. D'Sylva Esq.	1	0	0
D. Hugh Lindsay Esq.	5	0	0	<i>Towards the Poorfund.</i>			
C. P. Muhl Esq., Bangalore	12	8	0	R. V. Austin Esq.	25	0	0
N. N.	3	8	0	KAITY.			
<i>For the Girls' Orphanage.</i>				His Excellency the Governor			
Neville Priestley Esq.	60	0	0	of Madras	20	0	0
I. Wray Esq.	12	0	0	A. S. Cowdell Esq.	100	0	0
G. Wood Esq.	12	0	0	John Liebenrood Esq.	100	0	0
I. Reynolds Esq.	12	0	0	His Lordship the Bishop of			
T. Anderson Esq.	8	0	0	Madras	50	0	0
William Thowley Esq.	12	0	0	Rev. H. Pigott (£ 2)	29	9	5
I. Shaw Esq.	45	0	0	I. W. Luxmore Esq.	20	0	0
V. Phelps Esq.	10	0	0	Col. Stevenson	15	0	0
H. Courpalais Esq.	5	0	0	L. W. Grey Esq.	17	0	0
N. N.	2	0	0	Hon. H. M. Winterbotham	15	0	0
HUBLI.				C. B. Barelay Esq.	14	0	0
Mrs. Foy	3	0	0	Mrs. Baker	12	0	0
HONAVAR.				L. K.	12	0	0
A. Lucas Esq.	10	0	0	Mrs. E. Reed	11	0	0
H. G. Hervey Esq.	5	0	0	Rev. & Mrs. Bishop	10	0	0
G. Laird Mc.Gregor Esq.	10	0	0	H. Sim Esq.	10	0	0
R. Mc.Tier Esq.	5	0	0	A. Prinkle Esq.	10	0	0
T. R. Bell Esq.	5	0	0	C. Claasen Esq.	10	0	0
Captain M. Moore	5	0	0	Prosp. Contrib. to the			
CANNANORE.				Catechist's Salary	9	0	0
Mrs. Isabella Haultain	100	0	0	Geo. Maddox Esq.	7	0	0
H. M.	5	0	0	Children of Mr. Penn	7	0	0
CALICUT.				Mrs. W. Reynolds	6	0	0
Mrs. Ferguson	24	0	0	I. M. Thompson Esq.	6	0	0
" Macrae	6	0	0	A. E. Scovell Esq.	5	0	0
" D. N. Morrison	11	0	0	Rev. Carr	5	0	0
" Welsh	15	0	0	General Ramsay	5	0	0
" Russel	4	0	0	Mrs. Hamnett	5	0	0
" Baptist	2	10	0	Miss C. Ling	5	0	0
C. W. Snell Esq.	11	0	0	C. A. Weir Esq.	5	0	0
Towards the debt of the Mission	3	12	0	Mrs. Standbridge	5	0	0
PALGHAT.				Major Marshal	5	0	0
Mrs. F. A. Dupen	10	0	0	Rev. Geo. Hobday	5	0	0
In memory of Mrs. Tomlinson	5	0	0	C. Aiklandaiyar Esq.	5	0	0
				W. E. Schmidt Esq.	4	0	0

	Rs.	As.	P.		Rs.	As.	P.
A. M. Hurst Esq.	4	6	0	I. W. R.	0	6	0
Mrs. Mc.Murray	4	0	0	Mrs. Boggie	0	4	0
" L. Parkinson	4	0	0				
C. R. James Esq.	3	0	0	COONOR.			
A. M. Jones Esq.	3	0	0	A. N. Groves Esq.	75	0	0
Mrs. A. Inman	3	0	0	Mrs. R. James	50	0	0
Rev. W. E. Boggs	3	0	0	Th. Stanes Esq.	50	0	0
Mrs. W. Mc.Ivor	3	0	0	Rev. R. P. Wilder	10	0	0
" G. Walsh	3	0	9	X.	10	0	0
A. Butters Esq.	2	12	9	H. T. Stanes Esq.	3	0	0
Master Bob. Curtis	2	4	0	R. Bake Esq.	3	0	0
L. A. Groves Esq.	2	0	0	T. Eagan Esq.	3	0	0
Mrs. Sinclair	2	0	0	Mrs. Hayne	3	0	0
" Osborne	2	0	0	F. W. Pegg Esq.	3	0	0
" A. E. Haldwell	2	0	0	Mrs. H. Dashe	2	0	0
" W. E. Smith	2	0	0	" Grove	1	0	0
G. M. de Winton Esq.	2	0	0	" Nash	1	0	0
Mrs. Pluckrose	2	0	0	Pastor Mellis	4	0	0
" Heath	2	0	0				
" D. McFarlane	2	0	0	<i>Towards the Cooly Mission.</i>			
H. C. Atkins Esq.	2	0	0	Hillgrove Estate	120	9	0
Rev. T. E. Slater	1	0	0	Pilloor "	120	0	0
Mrs. A. Sherman	1	0	0	T. Stanes Esq.	55	0	0
Rev. E. Keyworth	1	0	0	H. Herklots Esq.	60	0	0
Miss D. Schmidt	1	0	0	A. N. Groves Esq.	36	0	0
A. Mace Esq.	1	0	0	L. Porter Esq.	24	0	0
Mrs. H. S. Guthrie	1	0	0	Mrs. Mulaly	9	0	0
E. D. M.	1	0	0	Baroness von Engelhardt	1	0	0
G. Hardy Esq.	1	0	0				
H. St.	1	0	0	KOTAGIRI.			
D. H. Kelly Esq.	1	0	0	F. Groves Esq.	100	0	0
M. B. O.	1	0	0	Proceeds of Ladies' Work-			
G. R. James Esq.	1	0	0	meeting	80	0	0
Mrs. A. Perkins	1	0	0	Miss M. B. L. Cockburn	50	0	0
M. Chalk Esq.	1	0	0	Mrs. D. Cockburn	50	0	0
A. Bryant Esq.	1	0	0	I. F. Hill Esq.	30	0	0
D. M.	1	0	0	I. T. F. Wilson Esq.	20	0	0
W. Barnard Esq.	1	0	0	D. I. D. Cockburn Esq.	15	0	0
Mrs. H. S. Chandler	1	0	0	Rev. V. E. Möller	10	0	0
A. E. Richter Esq.	0	12	0	Rev. I.H. Bishop for Orphanage	10	0	0
H. E. G. D.	0	8	0	Major H. L. Hutchins	5	0	0
Mrs. Prince	0	8	0	A joyful heart	5	0	0
				Ch. H. Brock Esq.	5	0	0
				J. Fieg Esq.	5	0	0

	Rs.	As.	P.		Rs.	As.	P.
Mr. I. K. London	3	0	0	Mrs. Haddock	2	0	0
Miss Holloway	3	3	0	Miss Norfor	2	0	0
Geo. Cockburn Esq.	2	0	0	Mrs. Windle	2	0	0
Rev. E. Sell	2	0	0	" Johnstone	2	0	0
Rev. I. Anderson	2	0	0	" Hatch	2	0	0
W. P. Scott Esq.	2	0	0	Mr. Maidmont	1	0	0
F. Sherman Esq.	2	0	0	<i>Towards Bible-women's work.</i>			
R. Griffith Esq.	2	0	0	Miss Ewart	120	0	0

**Donations from Members of the Congregation
and other Native Friends.**

MANGALORE.				UDIPI.	Rs.	As.	P.
Messrs. L. Joshua & Sons	60	0	0	N. N.	0	8	0
Mr. Th. Roberts towards the debt	50	0	0	KARKAL.			
Messrs. Arnone & Aiman	8	0	0	Different gifts	2	12	0
Mr. H. Aiman	6	0	0	Mr. Samuel Sumitra for Poorfund	0	12	0
" Th. Roberts	8	0	0	KASARAGOD.			
" " " towards Orphanages	10	0	0	Mr. Th. Roberts towards Church-fund	10	0	0
" Th. Ramappa	6	0	0	Mission-box of late Ananda Roberts	3	0	0
" C. Amos	6	0	0	Catechist's family at Kumbla	2	5	6
N. N.	6	0	0	DHARWAR.			
Mr. N. Pearl	5	8	0	A heathen woman at Malapur	3	5	0
" Th. Pearl	4	8	0	Mr. Bhimachi	1	0	0
" S. Gold	2	0	0	Bible-woman	1	0	0
" L. Fernandez	2	0	0	Mr. Hanoeh Adina	0	8	0
" Chr. Maben	1	0	0	N. N.	0	4	0
From a Nigger-box	7	4	7	N. N.	0	2	0
MULKI.				HUBLI.			
Mr. Joseph Vedamuttu	1	0	0	Mr. S. P. Hubli	11	0	0
" Jesudasa Aarons	1	0	0	" Jonathan Havala, Unakallu	10	0	0
" Babu Shetti	0	4	0	BETTIGERI.			
Mrs. M. Jeremia	1	0	0	Different gifts	4	0	0
" Frida Bangera	0	8	0				
Girls' Orphanage	1	4	0				

	Rs.	As.	P.		Rs.	As.	P.
GULEDGUDD.				<i>Towards the Poorfund.</i>			
Mr. Devadana Katapur	2	10	0	Mr. D'Vaz	5	0	0
" Bhagya Alada	0	8	0	" Eliezer Amengara	1	0	0
" Sal. Jogula	0	6	0	" Noah Erandeth	0	8	0
" Jakob Pujari	0	2	0	" Philipp Amengara	0	2	1
HONAVAR.				N. N. Rs. 20, Rs. 105,			
Mr. Christadasa Israel	7	11	2	Rs. 50	175	0	0
" Jesudasa Kalyana	1	0	0	PALGHAT.			
" Mose Salins	1	0	0	P. I. Ittyerah Esq.	30	0	0
" Medad Jayanta	1	0	0	S. Selvanayagam Esq.	12	0	0
" Ebenezer Aarons	0	8	0	A. Venkataramana Pai Esq.	4	0	0
" J. I. Joshua	0	12	0	K. C. Thomas Esq.	4	0	0
CANNANORE.				A. G. Thomas Esq.	2	0	0
Mission-box of the Weavers	62	2	0	KAITY.			
TELLICHERRY.				Through Mr. Boyers, Collec-			
Weavers at Nettur	19	15	0	tion at the weekly prayer-			
Pupils of Nettur Schools	8	12	0	meetings at Hulikal			
N. N., Nettur	2	0	0	Mr. C. Job, Ooty	23	1	4
Boni M. for Mission-debt	2	0	0	" Benjamin	3	0	0
Sale of eggs for the Mission	1	2	0	" Abr. Madia	3	0	0
N. N., Nettur	1	0	0	" Carl Satyanathan	2	0	0
N. N., Tellicherry	1	0	0	" Isaac Nerkambe	2	0	0
I. V.	0	15	3	" J. Sebastian	2	0	0
Mr. Satyanathan	0	8	0	" Paul Mada	2	0	0
CHOMBALA.				" A. Joshua	1	0	0
Offerings at Bible-meetings of				" Gnanamani	1	0	0
the women	8	0	0	" Gnanayutam	1	0	0
Mr. I. Kumaren	2	0	0	" Jes. Konga	1	0	0
" E. Kumaren	1	8	0	" Jes. Shanta	1	0	0
" I. Mavattil	1	0	0	" Lemuel Soens	1	0	0
N. N.	3	0	0	" Mose Kari	1	0	0
CODACAL.				" Vedamanikan	1	0	0
Collection of the members of				" Shantappen	1	0	0
congregation towards the				" Satyanathan	1	0	0
debt of the Mission	14	8	4	" P. Jesudasan	1	0	0
Codacal School children	0	10	7	" Aaron Titus	1	0	0
Mr. T. K. Mathai				" A. Joseph	1	0	0
" Paul Pilo	11	0	0	" Immanuel Madia	1	0	0
" T. C. Mathai				" George Halli	1	0	0
				" Samuel Sele	1	0	0
				" J. Joseph	1	0	0

	Rs.	As.	P.		Rs.	As.	P.
Mr. Sam. Satyanathan	0	12	0	Mr. K. Nathanael	0	6	0
" C. Jesudasan	0	12	0	" W. Adams	0	4	0
" David Jesaya	0	8	0	" J. M. Jeremia	0	4	0
" Isaac Nare	0	8	0	" A. Devashirvadam	0	4	0
" Daniel	0	8	0	" A. John	0	2	0
" Abr. David	0	8	0				
" John	0	8	0				
" Ephraim	0	8	0				
" Barnabas	0	8	0				
" Gnanamuttu	0	8	0				
" A. L. David	0	8	0				
" M. E. Samuel	0	8	0				
" A. Sandosham	0	8	0				
" Jakob Nerkambe	0	8	0				
" Im. Devasahayam	0	8	0				
" Ananda	0	8	0				
" Nath. Palani	0	8	0				
" John Philipp	0	8	0				
" Jes. Daniel	0	8	0				
" Sam. Dawar	0	8	0				
" Gnanasigamany	0	6	0				

KOTAGIRI.

Rev. I. Kanaka	4	0	0
Mr. Henry Kodot	3	0	0
Mrs. H. Kodot	1	0	0
Mr. Chr. Adscha	3	0	0
Young Men's Chr. Association	3	0	0
Mr. Isaac Bella	2	0	0
" Joseph Belli	2	0	0
" V. Gnanapragasam	2	0	0
" M. S. Gnanapragasam	1	0	0
" D. S. William	1	0	0
" Simon Bala	1	0	0
" Benj. Samuel	0	8	0
" Gabr. Kanaka	0	8	0

Pie Collection.

	Rs.	As.	P.		Rs.	As.	P.
Mangalore	107	13	10	Tellicherry	13	11	4
Mulki	12	7	9	Chombala	37	4	0
Udipi	15	0	0	Calicut	28	3	6
Karkal	5	10	8	Codacal	6	7	8
Basarur	17	7	7	Vaniyankulam	3	1	0
Kasaragod	7	5	9	Palghat	9	7	8
Mercara	9	8	3	Kaity	22	0	0
South-Mahratta Stations	61	13	4	Kotagiri	23	8	2
Cannanore	46	0	10				

Subscriptions and Donations towards the Sickhouse, Leper Asylum and Poorfund at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
D. D. Murdoch Esq.	12	0	0	Mr. Th. Ramappa	6	0	0
J. W. Boys Esq.	1	0	0	Messrs. L. Joshua & Sons	6	0	0
Missionaries	88	0	0	Mr. S. J. Peter, Madras	5	0	0
Mrs. J. Ball	50	0	0	" N. Pearl	5	8	0
Mr. C. Amos	12	8	0	" Th. Pearl	4	8	0
" J. Zachariah	12	0	0	" D. Verghese	2	0	0
" Th. Roberts	12	0	0	N. N.	2	0	0
N. N.	7	0	0	Mr. P. Arnone	1	0	0

Subscriptions and Donations for the Mission Hospital at Calicut.

	Rs.	As.	P.		Rs.	As.	P.
Mrs. Ferguson	22	0	0	H. Hofmann Esq.	2	0	0
" A. W. Macrae	9	0	0	C. Büsch Esq.	2	0	0
" Jeanne Dance	35	0	0	W. Haas Esq.	2	0	0
A. Brown Esq.	25	0	0	N. N.	5	0	0
C. W. Snell Esq.	19	0	0	C. I. Usher Esq.	25	0	0
H. Lockie Esq.	9	0	0	N. N.	2	0	0
E. Davis Esq.	34	0	0	M. Channy Esq.	10	0	0
I. Howard Bullivant Esq.	2	0	0	Mr. R. Ramachandra Rao	5	0	0
A. I. Lp.	1	0	0	N. N.	2	0	0
F. C. Parsons Esq.	15	0	0	H. Rinne Esq.	6	0	0
D. N. Morrison Esq.	14	0	0	S. Russel Esq.	6	0	0
D. W. Murchy Esq.	5	0	0	R. S. Palmer Esq.	2	0	0
W. H. Welsh Esq.	13	8	0	S. Christie Esq.	5	0	0
Rajah Gopalachary	5	0	0	C. W. Thevenard Esq.	2	0	0
N. N.	6	0	0	Mr. Coomurjee	5	0	0
H. Kühner Esq.	2	0	0	R. H. Lushington Esq.	2	0	0

E. & O. E.

Mangalore, 31st December 1900.

H. Altenmüller,

Treasurer.

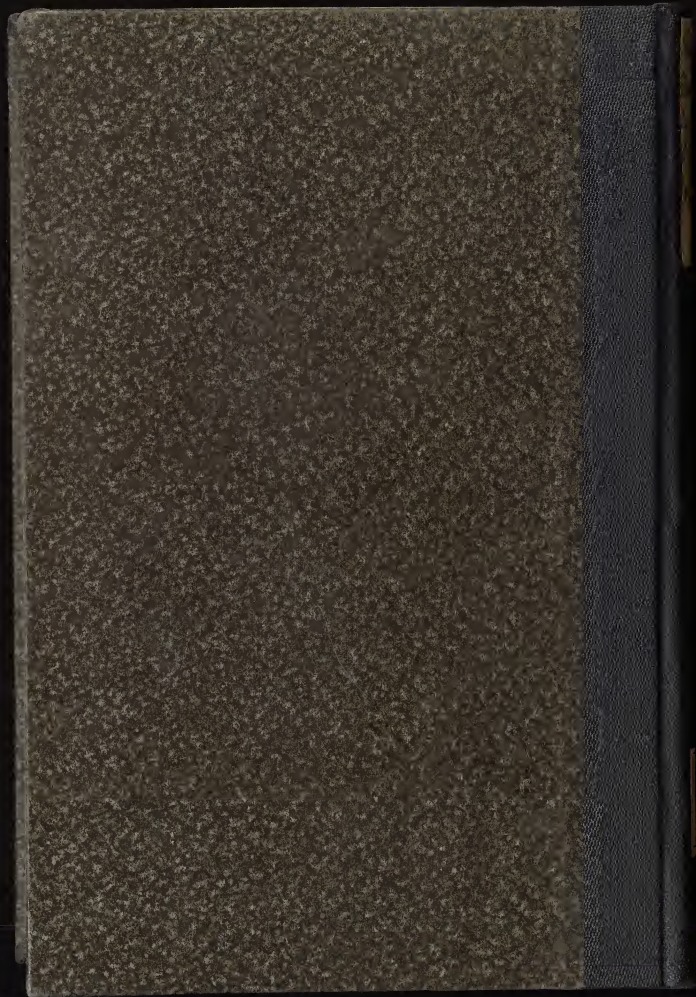
CONTENTS.

	Page.
List of European Missionaries	3
Statistical Tables	6
Table of Stations, Out-stations and Agents	12
Report	18
I. South-Canara.	
1. Mangalore	20
2. Mulki	32
3. Udipi	36
4. Karkala	41
5. Basrur	43
6. Kasaragod	45
7. Puttur	46
II. Coorg.	
8. Mercara	49
9. Anandapur	50
III. South-Mahratta.	
10. Dharwar	53
11. Hubli	58
12. Bettigeri	60
13. Guledgudd	61
14. Bijapur	64
15. Honavar	66
IV. Malabar.	
16. Cannanore	68
17. Tellicherry	73
18. Chombala	80
19. Calicut	85
20. Codacal	94
21. Vaniyankulam	98
22. Palghat	101
V. Nilgiris.	
23. Kaitty	104
24. Kotagiri	110
Appendix I. List of Books printed at the B. M. Press during the year	118
" II. Summary of Expenditure pro 1900	120
Subscriptions and Donations received	121



1902-1903

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THE
SIXTY-FIRST REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1900

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1901

